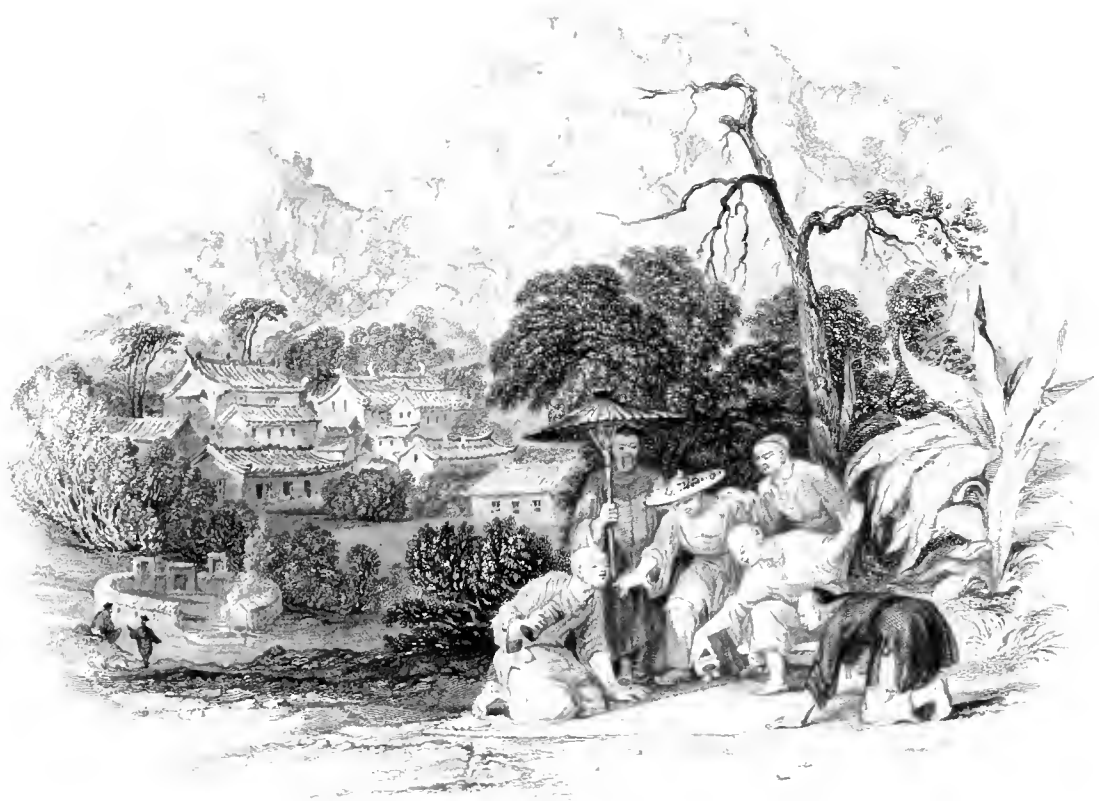


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C H I N A,

IN A SERIES OF VIEWS, DISPLAYING

THE SCENERY, ARCHITECTURE, AND SOCIAL HABITS.

or

THAT ANCIENT EMPIRE.

DRAWN, FROM ORIGINAL AND AUTHENTIC SKETCHES, BY

THOMAS ALLOM, ESQ.

WITH HISTORICAL AND DESCRIPTIVE NOTICES BY

THE REV. G. N. WRIGHT, M. A.

VOL. IV.

F I S H E R, S O N, & C O.

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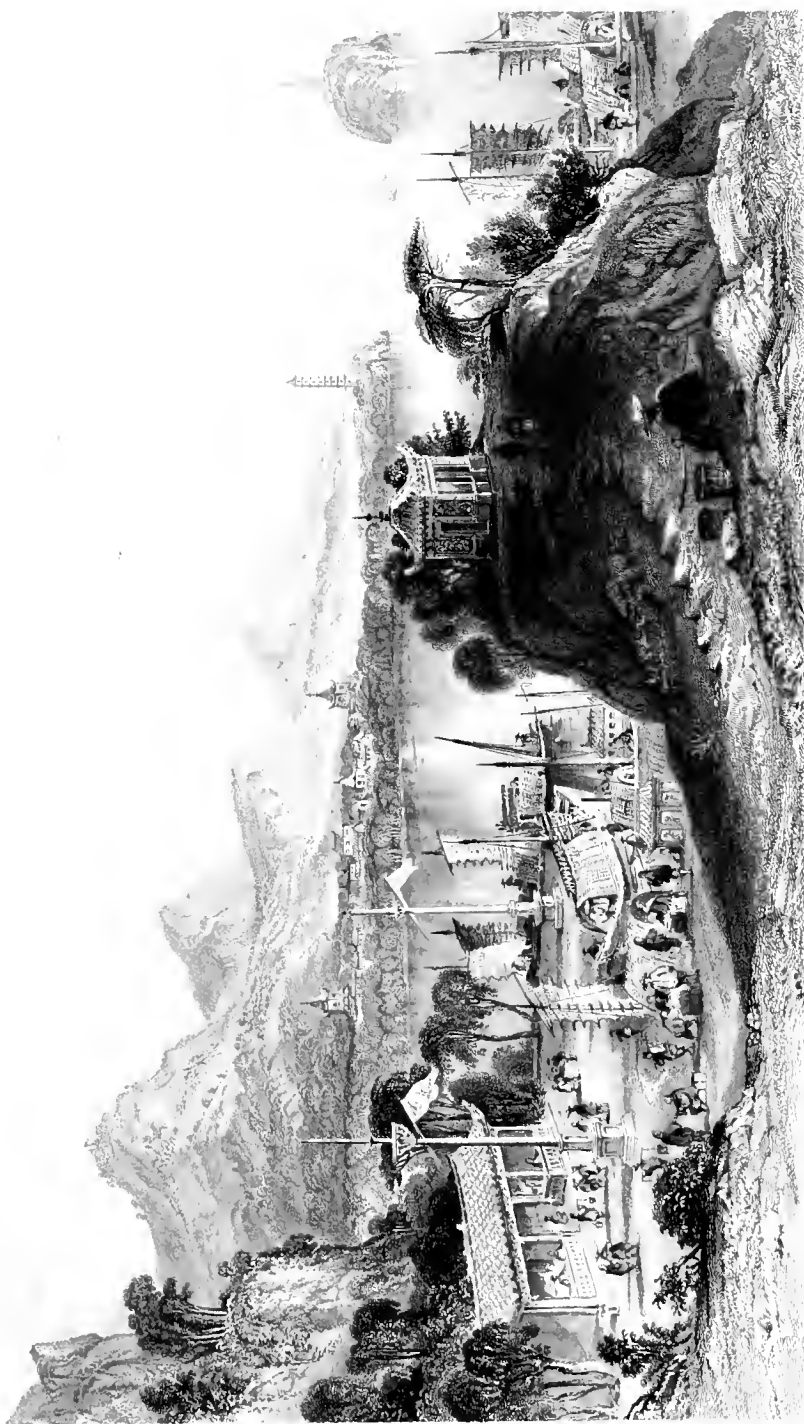
LIST OF PLATES.

VOL. IV.

	PAGE
Diee-playing, near Amoy	42
The Polo Temple, Tai-hoo	5
Kite-flying, at Hae-kwan	6
Junks passing an inclined Plane	8
Cascade of Ting-hoo, or the Tripod Lake	9
Loading Tea Junks, at Tseen-tang	11
Mouth of the River Chin-keang	13
Coal-Mines, at Ying-Tih	14
Ceremony of "Meeting the Spring"	15
The Melon Islands, and an Irrigating Wheel	17
Propitiatory Offerings for departed Relatives	18
Han-tseuen, Province of Kiang-nan	20
Festival of the Dragon Boat	21
City of Amoy, from the Tombs	23
Arrival of Marriage Presents at the Bridal Residence	24
Foot of the Too-hing, or Two Peaks, Le Nai	25
The Fortress of Terror, Ting-hai	27
Grand Temple at Poo-too, Chusan	28
The Bridge of Nanking	30
Ancient Tombs, Amoy	31
Pagoda and Village on the Canal, near Canton	33
Scene on the Honan Canal, near Canton	34

CONTENTS.

Joss-House, Chapoo—Death of Colonel Tomlinson	36
West Gate of Ching-keang-foo	38
Amoy, from Ko-long-soo	39
Nanking, from the Porcelain Tower	40
Silver Island, on the Yang-tse-keang	41
Entrance to the Chin-chew River	43
Chinese Boatmen, Poo-keou	44
Hong-kong, from Kow-loon	45
Ancient Bridge, Chapoo	48
The Valley of Chusan	49



C H I N A.

T H E P O L O T E M P L E, T A I - H O O.

It lies not in our power to love or hate,
For will in us is over-ru'd by Fate.

THE UNHAPPY MARRIAGE.

MANY islets sparkle on the waters near to the eastern shore of the Tai-hoo, and many promontories project into them, and many mountains hang over them; and all these occasions of improvement into scenes of greater beauty and attraction, have been ardently embraced by the inhabitants. Villas and farms are seen reposing at the foot of a bold mountain-chain, that margins the lake for many a mile: and two slender pagodas, one crowning the extremity of a promontory, the other springing up from the summit of a rocky islet, mark the entrance into Pine-apple bay. Here the waters are for ever tranquil, disturbed only by the arrival and departure of trading-junks, engaged in carrying away cotton, or importing foreign produce, brought hither by the imperial canal, from the great city of Hang-tchou-foo. Trade is active and profitable, requiring the establishment of a collector's office, which the tall pillar and the dragon-flag before it indicate.

In the foreground of this agreeable prospect, and in one of those picturesque positions which seem never to escape attention amongst the Chinese, stands a Hall of Fate, the Polo Temple, whither pilgrimages are frequently made by despairing or disappointed lovers. There is a well within it, to which peculiar virtues are ascribed, in healing the wounds of slighted love, as well as in promoting the success of mutual attachments. The mode of employing the remedy varies with the character of the disease: a hopeless passion is mitigated by a copious draught, or extinguished totally by plunging a burning torch into the greatest depth of the waters. On the

inner wall is suspended the portrait of an enchantress, who dwelt for many years on the Pine-apple rock, and, dying, left it as a refuge for victims of unrequited affection, which it is suspected she herself must once have been counted amongst. Whether the syren communicated her preternatural powers to her legacy, whether she was eminently beautiful in life, or that her portrait has been contrived to represent her as having been so, for malicious purposes, must remain untold; but, it is believed, that many love-lorn swains, attracted by the fame of the Polo Temple, and having visited its shrine in search of relief, became so enamoured of the enchantress's portrait, that they were never after able to withdraw from it their fixed and fascinated gaze. In China, the instance of a goddess, "the Queen of Heaven" excepted, is remarkable, because their national religion asserts that females are inadmissible to paradise, although transformation may accomplish that inestimable object. Beyond the temple, and at the farthest point of the rock that overhangs the deep waters of Tai-hoo, another, and still more effectual remedy for a broken heart, is provided. There the lover may fling himself headlong from the dizzy height, and heal the deepest wounds that capricious Cupid can possibly inflict. It was thus the oracle informed Venus, that her grief for Adonis would find a remedy: in this way only was Lesbian Sappho enabled to obtain relief from incessant pain; and Deucalion was never extricated from the pangs of Pyrrha's love, until he cast himself from the summit of Leucate's rock.

K I T E - F L Y I N G A T H A E - K W A N.

O royal sport! O mirth-engendering play!
To cut his cord, and send his kite away.

SALZMANN.

PUERILITY characterises all the sports and festivals of the Chinese; cricket and quail-fighting, shuttlecock-playing, the game of mora, or odd and even, prevail in every province of the empire: and to these very ancient, but most juvenile indulgences, is to be added the favourite amusement of kite-flying. Fond of tricks, sleight of hand, display of muscular flexibility on all occasions, the kite-flyer endeavours to infuse some share of these qualities into his favourite employment. Bamboo-cane is peculiarly suitable, from its levity and flexibility, as the leader and cross-piece of a kite: and there is a species of paper, made from the floss or refuse of silk, that is both tough and light, which is particularly serviceable in covering a skeleton made of cane and cord. Dexterous in every manipulatory art, the Chinaman has of course attained to excellence in the construction of kites, and he proceeds to decorate them with the most fanciful ornaments, as well as to shape them into forms borrowed from those of the animal kingdom. Eagles,



owls, and the whole feathered tribe, furnish originals for imitation in the structure of a kite ; and when raised on high with outspread wings, and painted feathers, and eyes of transparent glass, they represent their prototype with the most ludicrous fidelity. It is an established custom to devote the ninth day of the ninth moon, as the special festival of this amusement ; and on this joyous occasion children and aged men unite in the exhilarating pleasures of a whole holiday's kite-flying, on the most elevated place in the suburbs of each town. The panoramic view from "the hill of beauty," that hangs over the rich valley of Hae-kwan, cannot fail to increase the pleasurable feelings that attend the sport ; and the townspeople themselves feel fully sensible of the charms of the spot, by the fulness of their attendance at these ancient festivities. When the appetite for mirth and fun, as well as the hours of the day itself, are nearly exhausted, the performers endeavour to bring their kites into collision, or rather try to break each other's strings by crossing. Should they not succeed in this attempt, as children tired of toys, they give the sportive effigies to the wind, to be borne whither their destinies may lead them. One of the chief improvements in this manufacture, which the Chinese arrogate to themselves, is the introduction of numerous cords strained across apertures in the paper. The resistance of the air acting on these little bars, as the wind on the strings of an Æolian harp, produces a continued humming noise ; and when many kites are flown in company, the combined tones are both loud and agreeable.

The Chinese have, in many instances, taken a first step in the progress towards some great invention, or sown the seeds of some valuable harvest, leaving the consummation, the collection, to wiser heads, although probably less dexterous hands. They discovered the magnetic needle, but failed to extend its usefulness ;—they have long possessed a mode of printing, but it has brought them little benefit ;—they have known for ages the composition of gunpowder, yet made no advances in the art of war ; their ancient familiarity with kite-flying gave them frequent opportunities of communication with the higher regions ; but it does not appear that, by these means, they ever became acquainted with the possibility of drawing down to the earth they trod on, that most subtle fluid, lightning, which they have so often witnessed in its shadowy kingdom. Yet it was by means of a kite that American Franklin established the identity of lightning and electricity ; and by repeated experiments with the same toy, that De Romas was enabled to construct an electrometer. In later years the kite has been enlisted by Captain Dansy, in the legion of inventions for forming a communication between a stranded ship and the neighbouring shore, whenever all ordinary means shall have proved abortive.

JUNKS PASSING AN INCLINED PLANE,

ON THE IMPERIAL CANAL.

Mechanic arts promote the power
 Of man, in his bright, inventive hour :
 Yet, the greatest works the world has known,
 Were th' offspring of manual labour alone. R. W.

HOWEVER men of science, or lettered travellers, may depreciate the merit of the Imperial Canal, it is one of the most conspicuous monuments of manual labour in existence. It does not penetrate mountains by means of tunnels, or cross vast vales by aqueducts, but, preferring the level which nature presents, it traverses half the length of the empire, having a breadth and depth that have not been attempted in any other still-water navigation in the world. In some places, its width, at the surface, is a thousand feet, in none is it less than two hundred : and, when a low level is to be crossed, this is effected by embankments, lined with stone walls of marble or granite, enclosing a volume of water that flows with a velocity of about three miles an hour, and always amply supplied. When the canal has to accomplish an ascent of any great length, the projectors appear to have commenced their labours in the middle of the slope, and, by cutting down the higher part, and elevating the lower, reduced the whole admeasurement to the required, or chosen level. These cuttings, however, never exceed fifty feet in depth, nor do the elevations in any instance surpass that height. The control of despotic power could alone have compressed so great a quantity of human labour within any reasonable space of time, even in a country where the physical power of millions can be put in operation with considerable facility. But in China, it is found that the greatest works are still executed by the concentration of manual labour, unaided by machinery, except when mechanical power is absolutely necessary to be combined in its operation with human strength. The descent of the Imperial Canal from the highlands to the low-country, is not effected by locks, but by lengthened stages, or levels, falling like steps, from station to station, the height of the falls ranging from six to ten feet. At these floodgates the water is maintained at the upper level by planks let down one upon another, in grooves cut in the side-posts ; and two solid abutments, or jetties, enclose the inclined plane, up or down which the junk is to pass. On the jetties are constructed powerful capstans, worked by levers, to which a number of hands can be conveniently applied, and, by these combinations of animal and mechanical power, the largest junks that navigate the canal, with their full cargoes, are raised or lowered. Dexterity is required in guiding the junk through the floodgate, and while passing the plane, an inclination of forty-five degrees : to accomplish these objects, a helmsman, with one ponderous oar, is stationed at the prow, while barge-men, standing on the jetties, let





down fenders of skin stuffed with hair, to save the junk from injury, should she touch the side-walls in her rapid transit. As the loss of water is considerable, and the means of checking the discharge both tedious and clumsy, the floodgates are opened at stated hours only; then all the vessels to be passed are ranged in order, and raised or lowered with astonishing rapidity. A toll paid by each laden barge is tributary to the repairs of the moveable dams, and to the compensation of the keepers.

Civilized Europe may smile at this awkward contrivance, and at that obstinate attachment to ancient usages, which influences the government in retaining so laborious a process, rather than substitute our simple locks. But, the innovation would prevent thousands, possibly millions, from earning a scanty subsistence by their attendance at the capstans; and, in the present state of China, the introduction of mechanism, or machinery, would be attended with most distressing results to its crowded population. Between the Yellow River and the Eu-ho, the canal, during ninety miles' length, is carried across a marshy district, at an elevation above it of about twenty feet. To maintain this level without the aid of locks, or interruption of floodgates, incalculable labour must have been exerted, and immense risks have been encountered—the latter, less successfully than the energy of the projectors deserved. On more than one occasion, the waters burst their enclosure, and inundated the country; on another, an emperor caused a rupture to be made in the banks, that the released waters might overwhelm a rebel multitude; but, observing no distinction, they flowed over his own army, and over half a million of his most loyal subjects.

CASCADE OF TING-HOO, OR THE TRIPOD LAKE.

Noble the mountain stream
 Bursting in grandeur from its vantage ground :
 Glory is in its gleam
 Of brightness ;—thunder in its deafening sound.

BERNARD BARTON.

THE whole surface of Hou-quan is varied by mountains, lakes, rivers, and plains, succeeding each other with a rapidity that is rarely exceeded even in the most picturesque regions of this wide empire. Ting-hoo, not merely a spacious area, but the second pool in China, both as to extent of surface and depth of water, is surrounded by a district of exquisite beauty, independent of its amazing productiveness in every species of return which the earth can yield to its inhabitants. The numerous lakes of this province supply endless varieties of the finny tribe; in the rivers' sands are found alluvial gold: iron, tin, copper, and other ores, are raised around the mountains, where lapis lazuli and the greenstone used by painters are also obtained. Wherever soil exists amongst the mountain-cliffs, there noble pines have maintained a footing, and, owing to the mildness and moisture that prevail here in combination, vegetable growth is so

rapid and luxuriant, that this district furnishes more pine-pillars for public buildings, than any other in the central provinces. Orange, and lemon, and citron trees, are seen in every valley, dark cedars adorn many a sunny brow, and the native woods that still keep possession of the hills, are amply stocked with herds of wild deer. Paper made from macerated bamboo, and wax supplied by a species of wild white bee, constitute the principal manufactures of the locality; but, so joyous is the reign of plenty, so completely does this district "flow with milk and honey," that, a native proverb which styles the shores around Ting-hoo "the magazine of the empire," adds also, "Keang-se may furnish China with a breakfast, none but Hou-quan can wholly maintain it."

On an eminence to the left of the great cascade of Ting-hoo, is a city surrounded by cedar groves, and, although so loftily seated, embosomed in hills; here Quang-tchu once governed, and was encompassed by the love and admiration of his people, as his native city was by its sheltering summits. The precipice above the waterfall was the favourite resort of this virtuous mandarin, who is supposed to have held communion there with the spirits of the glen, relative to the lost tripod, that is still searched for in the lake. On one of these occasions, however—whether the act were suicidal, or performed by an evil genius, has not been decided—he was precipitated into the foaming gulf that receives the raging waters of Ting-hoo, nor have his remains been ever since recovered. As to the tripod, from which the lake takes its name, this celebrated piece of art, the workmanship of the Chinese Vulcan, was an heir-loom in the royal family, and passed, like the stone of destiny in Westminster Abbey, along with the throne itself. A deposed prince, resolved on defeating the successor of a rival dynasty, threw the charmed emblem into the lake, from the depths of which it is yet sought to be regained. In other ancient kingdoms such vessels have been considered as symbolical of prophecy, authority, and wisdom; and, traditions of a lost or stolen tripod are connected with claims to dominion, in various histories. It would be difficult to discover the meaning of its triform, or the precise and accurate character of its shape; it may have had reference in earlier times, like the three-stinged lyre, to the three seasons of the primitive calendar—the past, present, and future of the Chinese Triad—and have been retained by Christian countries, amongst its emblems and ornaments, for this very triune property.

The fate of Quang-tchu, in his search for the tripod, made a lasting impression upon those whom he governed with so much wisdom and justice, and it was resolved, in consequence, to erect a temple to his manes, on the rock beside the spot where he is supposed to have perished, and to institute an annual festival in commemoration of his virtuous example. Feats, and sports, and mock-combats are held upon the water, the pretended object being the recovery of the tripod, for the purpose of placing it in the hall of Quang-tchu; and they are conducted with a bolder spirit than others of the kind, from the very general partiality prevailing here for boat-racing, and other aquatic sports. Long boats terminating in a dragon's head, and called *long-tchuen*, are built for the occasion; and in these, which are gilded and gaily adorned with ribands, the tripod, or other prize, is contended for with an emulation often ending fatally to the candidate for honour: one calamitous accident, by which some fifty



lives were forfeited, had nearly caused the extinction of the festival, a council of mandarins having issued an order to that effect; but ancient usages are not abandoned in China, without the exertion of ancient obstinacy, and the mandarins have been obliged to rescind their humane mandate, and leave the zealous respecter of Quang-tchu's memory to search on for the tripod from year to year. The festival therefore has been revived, and the very mandarins who first prohibited its observation, may now be seen passing the foot of the waterfall in their chairs of state, preceded by their numerous retinues, to participate in a scene which, however idle, is both manly and mirthful.

LOADING TEA-JUNKS AT TSEEN-TANG.*

The sweat of industry would dry and die,
But for the end it works to. CYNELINE

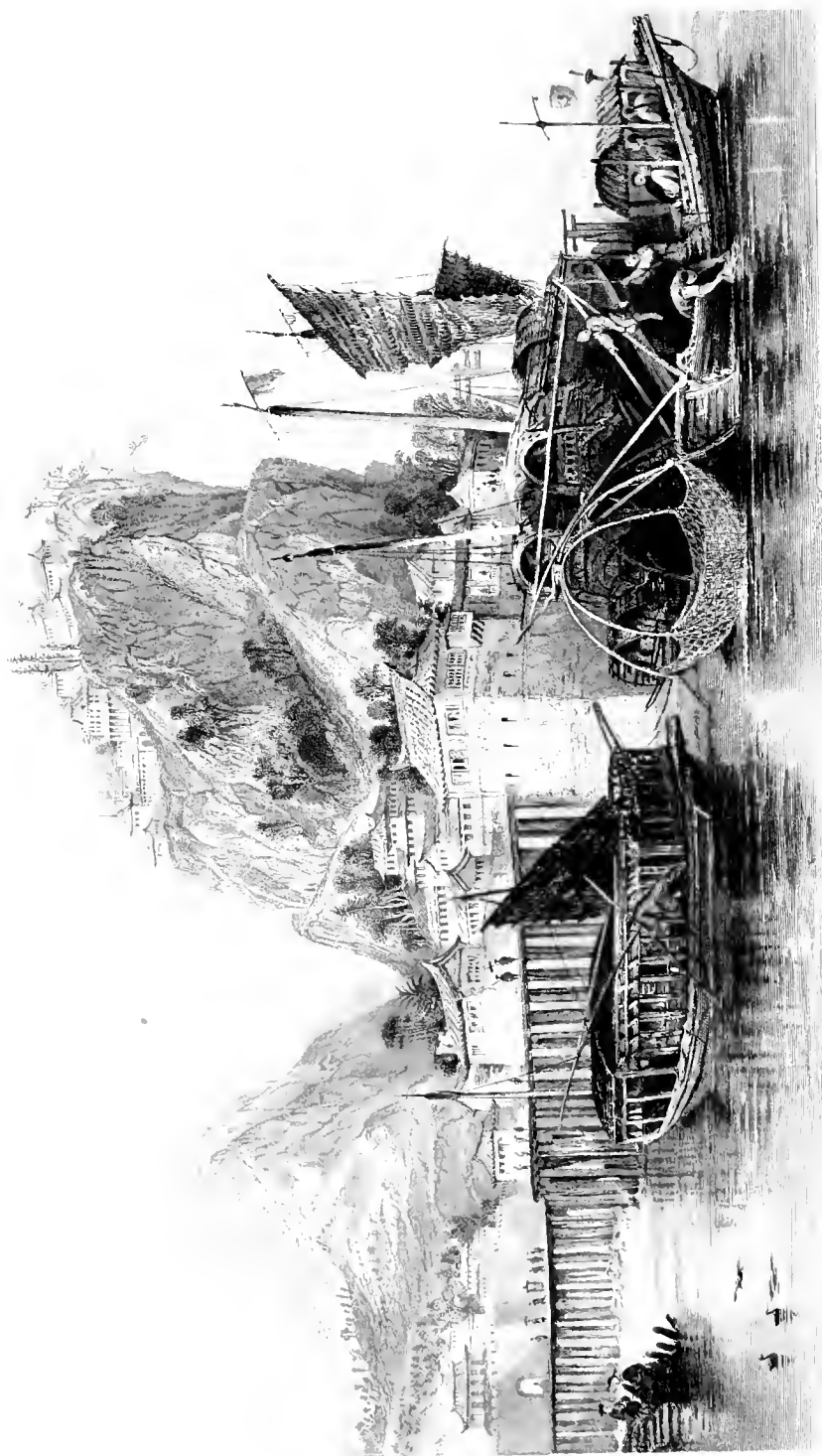
ON a tributary to the river of "the Nine Bends," and in the province of Fokien, is a romantic, rich, and remarkable spot, the resort of tea-factors, and the principal loading-place, in the district, for tea destined for the Canton and other markets. The hills and the valleys here are equally favourable to the production of this staple of China, and the tea-tree itself has been carefully examined, and its peculiarities ascertained by Europeans in this locality, with more minuteness and scrupulosity than elsewhere.

In the process of sowing, several seeds are dropped into a hole made for their reception, the cultivator having learned from experience, the risk of trusting to a single grain. When the plant appears above the surface, it is tended with the utmost care; attacks of insects are jealously provided against, rude visitations of wind cautiously prevented, and, should the tea-farm be distant from the natural stream, skilful irrigation conducts an artificial rivulet through every part of it. The leaf being the product required, every artifice is employed to enable it to attain maturity. For three years, or until the plant has risen to the height of four feet, no crop is gathered; the little tree being permitted to retain all its innate power of self-sustenance; but, having attained this age, gathering is then commenced, and conducted upon the most methodical principles. As the youngest leaves afford the most grateful infusion, it is desirable to gather early, but this must not be done with a precipitation likely to endanger the future vigour of the tree; and hence no leaves are pulled until age has established hardihood. The first shoots, or the appearance of the bud, are covered with hair, and afford the fine flowery Pekoe; should they be permitted to have a few days' more growth, the hair begins to fall off, the leaf expands, and becomes black-leaf Pekoe. On the same tree, of course, some young shoots occur that present more fleshy and finer leaves, these afford the Souchong; the next in quality will make Campoy; a shade lower, Congou; and the refuse, Fokien Bohea.

* Vide Vol. I. p. 26. Vol. II. p. 45

Tea-plants are grown in rows about five feet asunder, the intermediate furrows being kept free from weeds, the asyla of insects; and the trees are not allowed to attain a height inconvenient for pickers. Indeed, when the tea-tree reaches its eighth year, it is removed, to make way for a more youthful successor, the produce of old trees being unfit for use. The flowers of the tree, which are white, and resemble the common monthly-rose in form, are succeeded by soft green berries or pods, each enclosing from one to three white seeds. March is the first month in the year for picking, both as to time and quality, and great precautions are observed in this ceremony. The pickers are required to prepare themselves for their task by a specific process. For several weeks previous to the harvest, they take such diet only as may communicate agreeable odours to the skin and breath, and, while gathering, they wear gloves of perfumed leather. Every leaf is plucked separately, but, as practice confers perfection, an expert performer will gather twelve pounds in the course of a day. April is the second season;—leaves gathered in this month afford a coarser and inferior description of tea; they are plucked with fewer ceremonies than those of the preceding crop, but, should a large proportion of small and delicate leaves appear, these are selected, and sold as the produce of the first picking. In May and June inferior kinds are gathered, and even sometimes later. Leaves of the earliest crop are of small size, of delicate colour and aromatic flavour, with little fibre and little bitterness; those of the second picking are of a dull green: and the last gatherings are characterized by a still darker shade of the same colour, and a much coarser grain. Quality is influenced by the age of the plantation, by the degree of exposure to which the tree has been accustomed, by the nature of the soil, and the skill of the cultivator.

The leaves when gathered are placed in wide shallow baskets, and during several hours exposed to the wind and the sunshine; they are next removed into deeper baskets, and taken to the curing house, a species of public establishment found in all tea-districts, where the drying process is superintended, either by the owners, or by the servants of the drying-house. A number of stoves generally ranged in a continuous right line, support a series of thin iron plates, or hot hearths. When heated so high that a leaf thrown upon it returns a loud crackling noise, the hearth is prepared for the process. A quantity of leaves is now laid upon the plate, and turned over by means of a brush, with a rapidity sufficient to prevent their being scorched, while they are enduring a considerable degree of heat. When they begin to curl, they are swept off the hearth, and spread out upon a table covered with paper, or some other smooth and fine-textured substance. One set of attendants at the table proceed to roll the leaves between their hands, while another, with large fans, are employed in reducing the temperature suddenly, and thereby accelerating the requisite curling of the tea. The heaps are submitted a second, and even a third time, to the same process, until the manufacturers consider that they are perfectly cooled and properly curled. Coarse kinds, that is, refuse from the two last gatherings, being filled with stronger fibres, and possessing a bitter flavour, are exposed to the steam of hot water, previously to being thrown upon the heated hearth; and if the artist be skilful, their appearance and quality may both be



materially improved. For some months, the dried tea remains in baskets in the store-house of the grower; after which it is once more exposed to a gentle heat, before being carried to market.

An obvious distinction exists between the farmer, or grower, and the manufacturer: the former separates the respective qualities with the utmost care, and disposes of them, in that selected manner, to the manufacturer, either at his own house, or in the most convenient market; the latter removes his purchases to his private factory, and there, taking certain measures from each heap, mixes them together, in proportions producing the exact quality he wishes to give each particular class, or number of chests; the farmer therefore is a separator—the manufacturer, a concentrator. And now the process of planting, rearing, gathering, drying, separating, and mixing being completed, it only remains to pack the preparation into chests, and tread it down sufficiently; in this convenient form it is put on board the junks at Tseen-tang, and other loading-places in the tea-growing countries, and carried to the stores at Canton or Macao.

M O U T H O F T H E R I V E R C H I N - K E A N G .

Does the bright heaven make of thy tide its glass?
 Do the dark clouds above thy mirror pass?
 Do thy banks echo to the shepherd's song?
 Do human feet pass restlessly along?

SEVERAL tributaries discharge their waters into the Yang-tse-kiang in the vicinity of the Golden Island, and, by their combined effects, have there given to the channel of that noble river all the characters of a vast land-locked bay. This advantage is fully appreciated by native navigators, who not only make this expansion a regular halting-place, but in many instances the terminus of their voyage, by transshipping their freights for distant places, and returning for others. Independently, however, of the beauty of river scenery, which is here so conspicuous that the Golden Island was once the favourite retreat of royalty, exclusive of the concurrent advantages which the locality affords as a commercial entrepôt, the embouchure of the Chin-keang is a place of the utmost consequence to the internal security of the empire. It is the spot where the advance of a hostile fleet should be resisted: it is the key of the Imperial canal, for, a few powerful war-steamers anchored here, could effectually blockade the approach to Peking by the canal—to Nanking, by the Yang-tse-kiang. The peaceful and passive policy of China has not hitherto felt it necessary to fortify this passage of the river, but possibly the experience of recent events may humble their pride, or correct their prejudices, in whichever of those evil qualities the error may have its source. A pier or jetty raised on piles, and extending for several hundred yards from the great river, serves as a loading and a landing place for junks of burden; and stores for the deposit of merchandise, either for reshipment or immediate sale, stand in the very waters that

wash the base of the steep cliffs. A lofty rock, that rises like the frustum of a cone, and shelters the official residences of the little port, is broken into picturesque forms, beautifully tinted by the masses of lichens that shade its deep fissures, and by the bright foliage of the pine that waves over it. An assemblage of glowing white houses on the summit, secure apparently of surprise, constitutes a sort of Tartar capitol, in which a garrison is stationed for the defence of the large cities in the surrounding district, and for the conservation of the river. A pathway, cut in the rock, encircles it like the spiral staircase of a campanile, but the actual length of the ascent is so considerable, that few others than the residents of the citadel encounter it.

The surface of the rock is both spacious, and fertile enough, to afford fruits and vegetables to its occupants; and pines, and cypress trees, flourish here in numbers large enough to form a perfect shelter against the winds. From the highest point of the cliff that faces the north, a magnificent panorama is presented to the view. Immediately beneath is seen the city of Chin-keang with its quay and shipping, and fishing-boats arriving and departing; a little further, the great river having extended to a width of two miles, is descried winding majestically through the land for many a li; in the centre, and where it is richest, the Golden Island, clothed with the most luxuriant foliage, through which pagodas and temples occasionally peep, rises gracefully from the silvery surface, and immediately opposite is observed the opening of the Imperial canal into the bay of Chin-keang. A mountain-chain, composed entirely of granite, extends along the north bank of the river, as far as the ken can reach, and closes, in that direction, this amazing picture. There is no passage on the river more conspicuous by the presence and concentration of great and striking features—none more eminently beautiful and animated by trade—none of so much importance to the empire when threatened with invasion by any Christian power.

COAL-MINES AT YING-TIH.

“There is no malice in this burning coal.”

KING JOHN IV. 1.

COAL abounds universally in China, although not raised so extensively in any district as that at the base of the Meling mountains, which bound the province of Kwang-Qung on the north. Where the Pe-kiang river, descending from this vast chain, forces its way between the rocks, native industry is actively displayed in the process of raising coal, and lading the barges for the lower country, where extensive potteries are established. Coal-districts are in general wild and savage in their aspect, and Ying-Tih, however relieved by the magnificent forms that appear on every side, partakes still of all the characters of desolation. Once clad with pines, the miner has disafforested the banks, and few dwellings, save the colliers' huts and agents' offices, contribute to humanize the prospect. Intent on gain, at least on occupation, a dense population is collected here, finding homes in miserable cottages on the summit of the cliff, or occasionally in the





very bowels of the earth. No assistance being derived from machinery, no coal is raised through upright shafts, after the depth becomes inconvenient, or water collects in the pit; so that the principal and most profitable mode of working, consists in driving horizontal levels, or adits, into the front of the rock that overhangs the river. In this way water is readily drawn off, ingress and egress easily accomplished, and the coal discharged into the barges, immediately from the mouth of the pit. A fleet of junks is always assembled beneath the beetling brow of Ying-Tih, waiting their turn; some just under the entrance of an adit, others at the foot of a long flight of steps that descend from shafts sunk in higher parts of the hills. Carriers appear in perpetual motion on the stairs hewn with vast labour in the rock, bringing the coal from an adit to the junks below, or returning for another load. Neither barrows, nor wains, nor any mechanical advantage, is seized by the colliers in this operation; two baskets, suspended from a bamboo cane that rests across the shoulders, being the only adjutory means employed. Fossil, bituminous, and stone coal are found in China, but the last kind appears to be most prevalent. From the pit it is frequently taken to places where it is charred a little, before use; and coal-dust combined with earth makes a convenient mixture for rice-stoves. So early as the age of Marco Polo, the Venetian traveller, this valuable mineral was familiarly known to the Chinese, yet they do not appear to have applied it to manufacturing purposes. "There is found," writes that eminent traveller, "a sort of black stone, which they dig out of mountains, where it runs in veins. When lighted it burns like charcoal, and retains the fire much better than wood: insomuch that it may be preserved during the night, and in the morning be found still burning. These stones do not flame, excepting a little when first lighted, but during their ignition give out a considerable heat."

CEREMONY OF "MEETING THE SPRING."

"Come, gentle Spring, ethereal mildness, come,
And from the bosom of yon dropping cloud,
While music wakes around, veil'd in a shower
Of shadowing roses, on our plains descend."

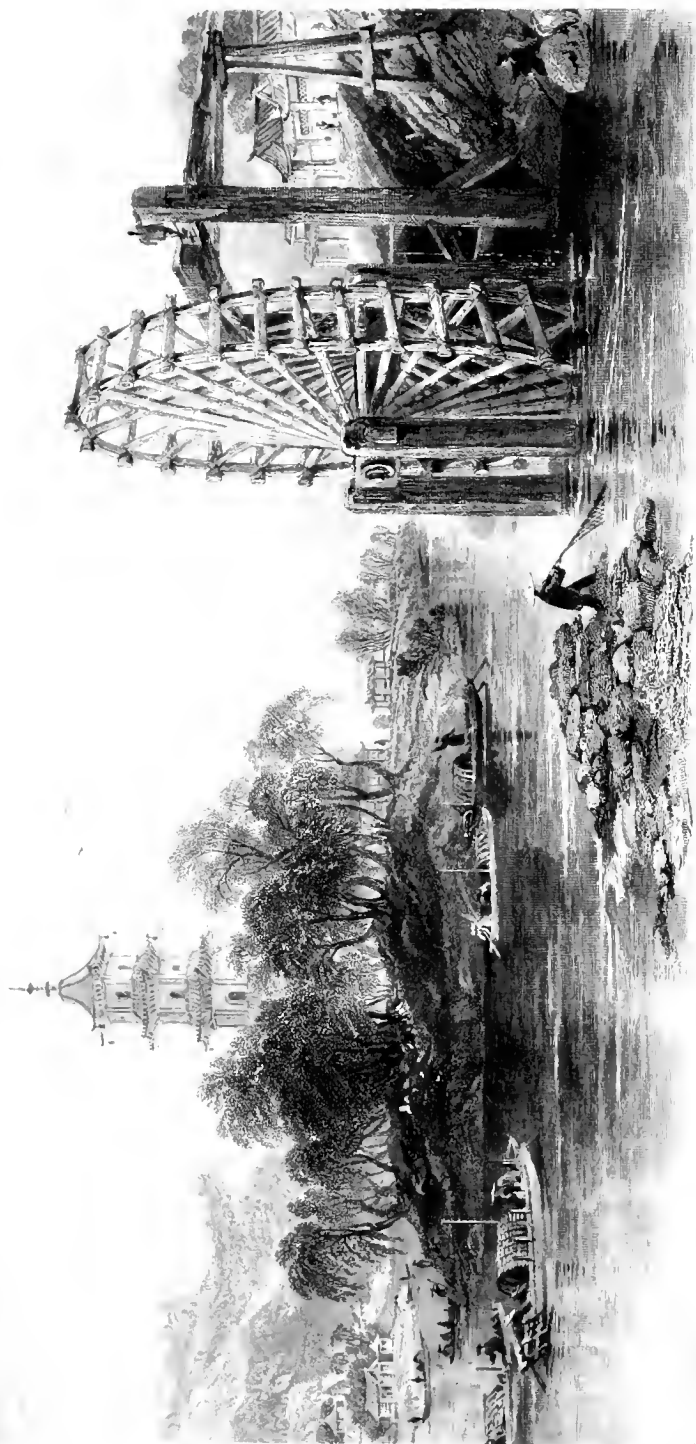
THOMSON.

NATIONAL amusements amongst the Chinese are generally associated with pretended sanctity, or rather actual superstition; and every cardinal event in earthly affairs is referred in their stolid creed, to some revolution of the heavenly bodies—some phenomenon in the firmament—some periodic change in the great government of the universe. Little acquainted with the real forms of the planetary orbits, they pay much attention to the solar and lunar motions, and are zealous in their celebration of festivities in honour of both. When the sun is in the fifteenth of Aquarius, and when the second February moon appears, it is the custom to form a procession, and go forth to meet the coming spring. Before, however, the festal day arrives, the more pious portion of the idolaters visit the various temples of Fo, or of Taou, or the Hall of Confucius, or those fanes dedicated to eminent men of times passed by. Those less infected with superstitious enthusiasm, take advantage of the prevailing idleness, and pay periodical visits to their

friends and relations in distant provinces, or make parties of pleasure to favourite places of recreation. A third class, however, uniting the extremes of riot and religion, devote their leisure to the joyous celebration of the approaching season. A decade of days is appropriated to the ceremonies specified, and distinguished by the object of worship on each day respectively. The fowl, dog, pig, sheep, ox, horse, man, grain, hemp, and pea, are the natural products that constitute the subject of procession and veneration successively. Two of the ten days are held in greater reverence than the rest; these are the festivals of man and of the buffalo. On the latter occasion, a procession, formed at a concerted place of rendezvous, advances to some rural temple, where it is received by the chief magistrate of the district, who offers an accustomed sacrifice, and prostrates himself before the rude emblems of the season, borne by the procession-men. All the mummers are decorated with ribands or garlands; some are supplied with instruments of music, such as drums, gongs, horns; others carry banners, lanterns, or representations of pine-apples, and fruits of larger growth. Boys, dressed like satyrs or fauns, and seated on rustic altars, or on the branches of trees, are carried along in litters; on other stages are arranged little maids, dressed like Flora, supporting the camellia, as figurative of the tea-plant, the usefulness of the leaf and the beauty of the blossom being meant to express the distinguishing characters of the softer sex. Above all these litters, and standards, and lanterns, rises a huge buffalo, or water-ox, made of clay, and borne by a number of able-bodied worshippers, dressed in spring colours. It is not unusual to have a hundred tables, or litters, in a procession, each sustaining a number of boys or girls, an effigy of the water-ox, or of the human face divine. Arriving at the door of an appointed temple, the che-foo, who had been in waiting there from the preceding day, advances to welcome them, in his capacity of Priest of Spring. He is *pro tempore* the highest officer in the district, exacting obedience from the viceroy, should they meet, during his ten days' sovereignty. Gorgeously attired, and shaded beneath an umbrella of state, enriched with embroidery, he delivers a discourse upon the praises of spring, and recommends the cause of husbandry; after which he strikes the figure of the water-ox three times with a whip, as the commencement of the labours of the plough. This is the signal for general action; the multitude now proceed to stone the buffalo, from which, as it tumbles to pieces, numbers of little images fall out, for which a general scramble takes place. Proceeding to the various public offices, the cortège halts in front of each, and there makes a noisy demonstration, in return for the images, or medals, so generously thrown amongst them by the authorities.

The ceremony observed on "Man-day," when an image of the human form is carried about in triumph, is in all respects identical. Government supply the litter-carriers, and the litter-men, (Tae-Suey) and the effigy which is worshipped as "the Deity of the Year," in allusion to the cycle of sixty years employed by the Chinese in their chronological computations. There is a festival observed at Palermo, and called "The Triumph of St. Rosalia," which in its extravagance and arrangements very much resembles "Meeting the Spring," but differs altogether in its objects. However, the festival of Apis, in ancient Egypt, resembles the Chinese feast in every respect.

* Vide "Shores and Islands of the Mediterranean," p. 48.



Watermill near the Pagoda at Suifu

THE MELON ISLANDS, AND AN IRRIGATING WHEEL.

To various use their various streams they bring,
The people one, and one supplies the king.

GARDENS OF ALCINOUS.

MODES of raising water with facility from wells and rivers, for domestic and agricultural purposes, must have been peculiarly studied by Eastern nations, where the soil is arid—the atmosphere sultry. The Athenians, in their earliest ages, had no other beverage than water, hence the loud praises of its merits by their chiefest poets: but they did not then possess any mechanical contrivances for raising it to the surface. Near the mouth of each public well a cylinder of marble was fixed, up the side of which the laden bucket was drawn by a hand-rope, a fact distinctly attested by grooves of some inches in depth, worn in the stone by the friction of the rope. To this rude mode the aqueduct succeeded, on which the great cities of antiquity appear to have expended an extravagant share of labour. The Thracians improved on the Athenian plan, by cutting a spiral staircase down into the rock, and arching over the well, by which the rope and bucket were superseded. Before the invention of pumps the Thracian well was familiar in Great Britain, and, an act of parliament was passed in the VIIIth Henry's reign for the special protection of one of these primitive fountains at Hampstead, about five hundred yards below the church, "that the citizens of London might obtain water from the bottom of the heath." In Roumelia, water for irrigation was raised by means of a large lever, having a bucket at one end with a counterpoise of stones at the other; a plan still practised by the Chinese. There, every cavity is made tributary to the supply or preservation of water; and fountains, or large reservoirs, are almost held in reverence.

It is unnecessary to dwell upon the care bestowed by ancient governments in affording a sufficient supply of pure water to large assemblages of people. The Claudian aqueduct extended fifteen miles, and was carried to Rome on arches a hundred and nine feet high. There were besides fourteen similar aqueducts, with seven hundred cisterns for the public supply, and every house was furnished with separate pipes and channels. Beneath Constantinople is an ancient reservoir, three hundred and thirty-six feet long, one hundred and eighty broad, and covered with marble arches, which three hundred and thirty-six pillars support. The aqueducts of Carthage in Africa, and Segovia in Spain, as well as the cisterns of Alexandria, are amongst the most amazing monuments of civilization in existence. Of all these nations, none so much resemble the Chinese, in their mode of raising and conducting water for irrigation, as the Egyptians. To distribute the inundations of the Nile advantageously, they constructed eighty canals, some of them a hundred miles in length, and excavated three artificial lakes, Mœris, Behira, and Mareotis. From these vast cisterns the water was raised over mounds and other obstructions by a series of buckets connected by chains, and moved by a wheel, each bucket discharging its contents as it crossed the summit of operations. Oxen were employed occa-

sionally to work the irrigating machinery, and it is said that Archimedes borrowed from this ancient device his idea of "the cochlion or screw" for raising water. One mode employed by the Chinese resembles that already noticed as familiar to the Turks of Roumelia; and their chain-pump, the type of the English tread-mill, is identical with the Egyptian system of buckets. A third contrivance of the Chinese agriculturist, still better entitled to the claim of ingenuity, is the bamboo water-wheel, although the praise of its first invention has been claimed by others. The great moving power, called the Persian water-wheel, because that people disfigured its simplicity, is fitted in a strong-wooden frame, and, when employed for raising water, float-boards are attached to the outside of its circular rim. From the inside of the rim strong iron rods project horizontally, from each of which a square bucket is suspended by iron loops, so that, in ascending and descending with the revolutions of the wheel, all may hang perpendicularly, except those that are dipped in the water, and that one which is at the highest point. Near to the top of the frame, and at the side opposite to that on which the wheel revolves, a trough projects so far as to intercept the buckets and tilt them, compelling each to resign its contents to the trough in turn. Springs are affixed to that side of the bucket which comes in contact with the trough, by which the shock is alleviated, and the tilting made more effectual.

The Chinese water-wheel, which has been minutely described in the preceding pages,* is precisely similar in its principle and effects to that used in Persia. It is formed wholly of bamboo: short pieces of large diameter, having one end stopped up, are fixed at equal intervals on the outer rim of the wheel. Not precisely horizontally, but at such an angle as allows them to dip into the stream, fill themselves, and, retaining their burden during a semi-revolution, discharge it into the trough prepared for its reception. Such wheels prevail extensively in the flat district of the Melon Islands, which is intersected by the branches of the Kan-keang just before their influx into the Poyang lake. There the *coup d'aîl* takes in a hundred wheels at a time, each capable of raising three hundred tons of water every four and twenty hours.

PROPIITIATORY OFFERINGS FOR DEPARTED RELATIVES.

That so the shadows be not unappeased,
Nor we disturbed with prodigies on earth.

TITUS ANDRONICUS.

It is probable that the most accomplished Europeans who have hitherto travelled in China, made themselves but imperfectly masters of the rites and ceremonies of the people. The length of years during which idolatry has reigned here is alone an explanation of the multitude of absurdities that have successively supervened—absurdities so palpable, that foreigners, especially Christians, have treated them with contempt.

* Vide Vol. I. p. 65. Vol. III. p. 31.



Hence it is, that when access is permitted to the halls, and temples, and public places of China, we meet at every step with some new object of surprise. Yet in their customs and manners we uniformly trace some identity with other ancient kingdoms—some analogy so striking, that we are insensibly led into the conclusion, that all the inhabitants of this round world must inevitably be members of the great first family.

In the extraordinary confusion of ceremonies relative to the shades of the departed, we trace the sacrificial oblations which the Greeks deemed necessary, to open the gates of Orcus to a living adventurer; and there appears but little difference between the Chinese offerings for the repose of dead men's souls, and the Latin rite of inhuming the material part, that the immaterial might be allowed to cross the river Styx. 'Twas for this boon the mariner supplicated Archytas:—

Nor thou, my friend, refuse with impious hand,
A little portion of this wandering sand.

His spirit could not pass to Elysium, and be at rest, until this last sad ceremony was performed. But in the Chinese practice, something more selfish is implied than obtaining a passport to the seats of the blessed for their departed friend. They dread his re-appearance on earth in a spectral form, to terrify, if not to avenge, the injuries done to his memory. They hear him exclaiming:—

My curses shall pursue the guilty deed,
And all in vain thy richest victims bleed.

A connection between the Chinese propitiatory oblations and the mythology of the Greeks and Romans, is still more obvious than has been stated. The former are supposed to have originated in the descent of a Chinese prince to the regions of Yen-Wang, to rescue his mother, and bring her back again to the habitable globe. Having succeeded in his undertaking, he related to his countrymen the happiness of the virtuous, and the punishments of the vicious, in the other world, and enjoined propitiatory sacrifices to appease the shades of friends deceased. Here we trace the descent of Orpheus to rescue Eurydice, of Æneas to consult Anchises, of Ulysses to interrogate Tiresias—a plot as old as poesy itself, and not disdained in the age of Dante. The princely visitor of the lower regions returned to the upper world on the first day of the seventh moon, which falls some time in the month of August, and this event is commemorated by oblations and prayers, made before special altars, to avert the wrath of the angry shades, or influence the Chinese Pluto in the votaries' favour. A temporary temple being erected for the occasion, its walls are hung with ill-designed, and badly painted, representations of the tortures to which the wicked are incessantly exposed in Yen-Wang's purgatory. Effigies of evil deities stand around, auxiliaries in establishing a reign of terror. Numerous altars are raised to the manes of the dead, adorned with every species of toy and ornament which the resources of the suppliant can congregate. Bonzes attend, to direct the attitude of prayer, as well as the peculiar request which may be preferred before the altar. The priest's next duty is to chant a sort of requiem for the souls of the departed, accompanied by low murmurs of the "doubling drum." Food, including substantial and delicate kinds, is also offered in profusion, along with quantities of coloured paper,

representing vestments, all which it is imagined that spectres require in the Elysian plains. At the close, however, of the solemn ceremony, the garments are committed to the stove that stands in the temple—the food consigned to the stomachs of the bonzes—and the votaries depart to their homes with tumult.

HAN-TSEUEN—PROVINCE OF KIANG-NAN.

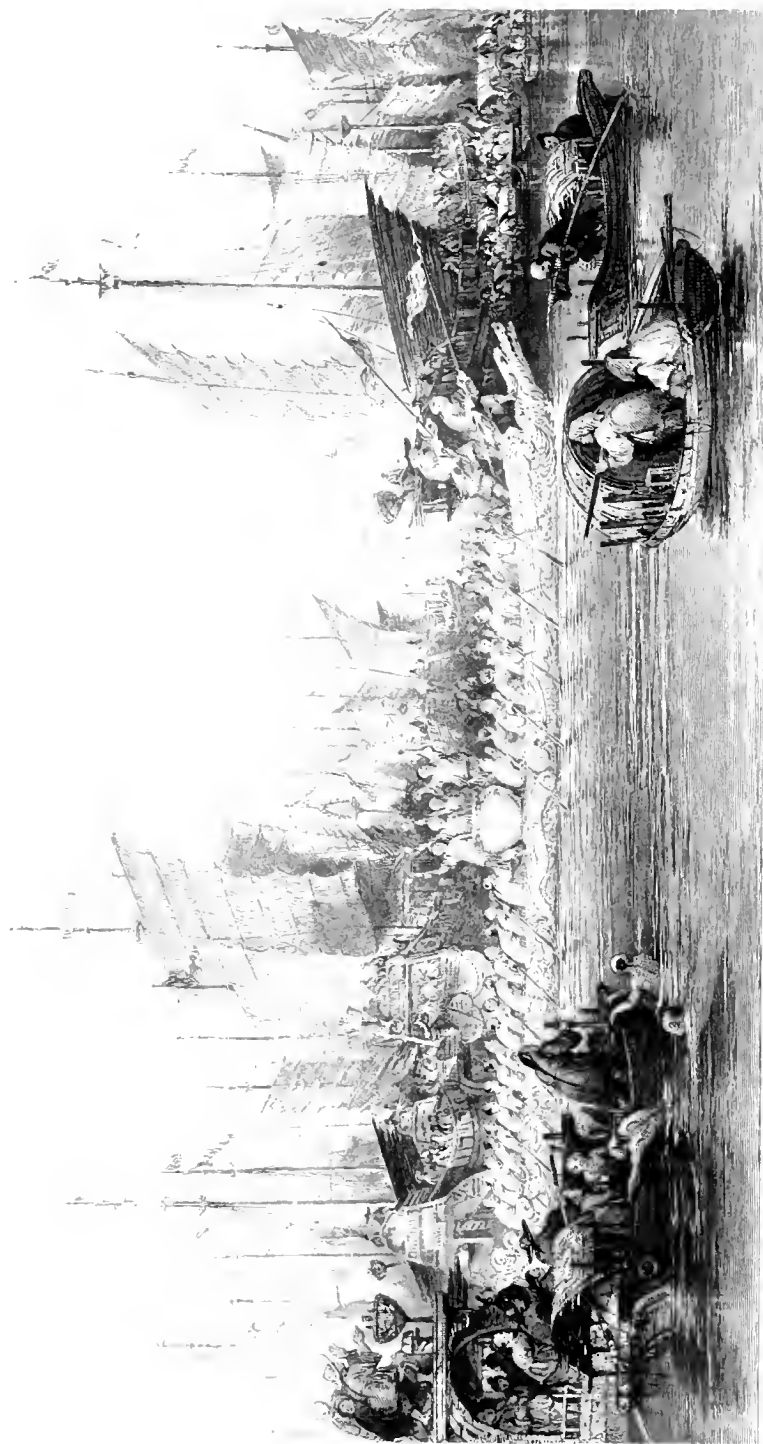
Oh, would I were thy shoe, to be
Daily trodden on by thee.

ANACREON.

THE poet Pih-kew-e celebrates the salubrious climate and the exquisite natural beauties of Han-tseuen, in all the pomp of Chinese hyperbole. “On the lofty summits, where the white clouds rest, the milky source is elevated: the fountain has no heart, but, self-burning, rushes forth down the mountain, gathering new power as it falls, and appears in the full tide of majesty when it comes within the sight of man.” Although upwards of twenty li from the city of Soo-chou-foo, this picturesque locality is the frequent scene of pleasure-parties,—the study of such artists as China yet can boast of,—and the favourite theme of her most popular lyrists. Whether they should be represented as guide-books, tours, or topographical productions generally, many volumes have been written by Chinese authors upon the mineral and vegetable productions of the Tae-ping chain, to which Han-tseuen belongs; and many, also, upon the charms of its deeply sequestered vales, stupendous cataract, precipitous crags, and lofty summits. To the sublime heights of Han-tseuen, and to those awful precipices, that rise with mural perpendicularity above the plain, the city of Soo-chou owes all the healthful shelter it enjoys from the keen easterly winds. Like a rampart raised to screen the inhabitants, this noble range of hills is drawn around them so advantageously, that it is styled “the bulwark of the province.”

Ti-fa, prince royal, and afterwards emperor of China, once visited the Han-tseuen, or “cold spring,” either from motives of curiosity, or in pursuit of game. A young lady of high rank, attended by her maids, had proceeded thither a short time before, for the purpose of bathing in its frigid waters; but, perceiving a party of horsemen approach they retired with precipitation from their gaze. Not near enough to distinguish the real characters of these naiads, the royal cortège at first thought lightly of the circumstance; but, as they advanced to the spring, were surprised at seeing an eagle rise suddenly from the spot where the bathers had dressed themselves, carrying away some burden in its beak. Curiosity was now excited as to what the majestic bird had borne aloft,—what part of their property the mountain-nymphs, in their haste, had forgotten; and conjecture was busy as to who the graceful group could possibly have been. Arrived on





the spot, the prince's attention was quickly attracted by a shoe, so small, as to be but barely visible—so costly, that he had never before seen one equal to it. Treasuring the prize, which he did not hesitate to conclude that destiny had thrown in his path, he now only thought of discovering the miniature foot to which it once belonged. Scarcely had he reached his palace, and seated himself on the throne, with his courtiers around him, when the eagle flew into the veranda, and, making directly to the prince, dropped the fellow-shoe into his lap, and escaped again safely to it's regions of liberty. No doubt could any longer exist as to the interposition of fate in the transaction. The finding of the first shoe was not extraordinary, farther than its beauty and value; but the part the eagle had enacted in the plot was evidently supernatural. It was decreed, therefore, that proclamation should be made throughout the empire, for the owner of the shoes; and her attendance at court, commanded, under pain of death. As no one dared afford her an asylum, the lady Candida, the most beautiful woman, and richest heiress in China, obeyed the royal mandate; and, entering the audience-chamber, then lighted up in all its lustre, the radiance of her loveliness was still so overpowering, that the prince declared her to be his well-beloved wife in the presence of the assembled court. In this ancient legend the well-known fairy tale of Cinderella may be traced; but there is another fact connected with it, still more remarkable, it's establishing an analogy between the customs and manners of two ancient nations, for, the Candida of Chinese story, is evidently the Rhodope of Egyptian.

FESTIVAL OF THE DRAGON-BOAT,

ON THE FIFTH DAY OF THE FIFTH MOON.

They gripe their oars, and ev'ry panting breast
Is raised by turns with hope, by turns with fear depress'd.

DRYDEN.

It is not a little remarkable that the very form which the enemy of mankind is represented, in the sacred writings, as having assumed, to effect the fall of our first parents, should be held in the highest veneration by the Chinese. Such a devotion cannot arise from either reason or revelation, for its victims do not possess the one, and do not sufficiently exercise the other; yet, let not Christians be so uncharitable as to say, that the roaring lion, who goeth about seeking whom he may devour, still holds dominion over Chinamen. An old and learned author writes, “In China there is nothing so familiar as apparitions, inspirations, oracles, false prodigies, counterfeit miracles, whence follow storms, tempests, plagues, wars, and seditions, driving them to despair; terrors of mind, intolerable pains:” again,—“by promises, rewards, benefits, and fair means, he (Satan) creates such an opinion of his deity and greatness, that they dare not do otherwise than adore him, they

dare not offend him.”* That the grossest idolatry and most slavish superstition predominate in China, is undeniable; the effect is obvious, although the cause may be somewhat latent.

The destinies of the empire are said to be under the tutelage of four supernatural animals—the stag, tortoise, phoenix, and dragon. The first presides over literature, and is visible at the birth of sages: the second over virtue, and appears at periods of widespread morality, or perhaps on occasions of general peace, when Janus closed the gates of his temple at Rome; the third controlled divination; and the dragon represented authority. This last extraordinary monster is the national ensign of China; it is painted on their standards, attached to precepts, edicts, documents, books, and all imperial instruments or insignia. Besides his possession of authority, the dragon influences the seasons, and exerts a decided mastery over the heavenly bodies. Eclipses have always hitherto yielded to his ravenous propensity, which leads him occasionally to swallow the sun and moon, leaving the empire in total darkness. To appease his wrath, to divert his attention from these serious pursuits, the festival of the Dragon Boat is instituted, and held on the fifth day of the fifth moon, which generally falls in June.

A boat of trifling width, but long enough to accommodate from forty to sixty paddles, is built for the occasion, having a figure-head representing the Chinese imperial emblem. As it cuts through the water with a rapidity which so great an impulse necessarily communicates, the shouts of spectators, sounds of wind-instruments, and rolling of drums, lend increased vigour to the boatmen, whose sacred vessel not unfrequently comes into collision with lesser bodies, over which it passes almost imperceptibly, to all but the sufferers. A monster drum, with a well-stretched ox-hide for its head, placed amidships, is beaten heroically by three stout players; these strike simultaneously; whilst a professional clown, at their side, continues, with increasing activity, to make grimaces, rise on his toes, sink on his haunches, sneer, snarl, look up towards the sky, and wind his arms about, to the cadences of the great drum. On the little deck at the boat's head, two men are stationed, armed with long sharp-pointed halberts; and their peculiar duty is to shout, and brandish their weapons in the most menacing manner. The Dragon, although fervently adored as being capable of good, is also servilely feared as the author of evil, and it is for this purpose that he is believed to conceal himself at certain periods in the little creeks, and under the shelving banks of the river. Although Mother-Carey's chickens present a more serious apprehension of danger to the mariner than the hiding dragon, the Chinese sailor lives in constant fear of being overturned by the malice of the latter, who darts out suddenly from his ambush upon the unsuspecting victim. The inconsistency of superstition is strongly marked in this national festival; for, the very deity to whom they ascribe the possession of authority at all other times, in the month of June they undertake to put down, or frighten away. Who could imagine any system of idolatry so infatuated as to prompt the inscription of “The flying dragon is in heaven,” in letters of gold on the chief national emblem of a people, and the next moment to advise the pursuit of the same imaginary being amongst the laden boats that loiter in the Canton river?

* Riccius, lib. i. cap. x.



CITY OF AMOY FROM THE TOMBS.

"A city pleases me: I have intense
Delight in human effort, and my soul
Becomes as 'twere a portion of the whole,
In all its beauty and magnificence."

MARY HOWITT.

CAPTAIN STODDART'S accurate view of the site and scenery of this celebrated entrepôt, is a panorama of exquisite loveliness. Employing the ancient burial-ground as an observatory, the eye ranges over the low-lying city with its embattled walls; the wide-spread suburbs, with their countless cottages; beyond these, again, to the land-locked cove, dotted with busy merchant-men, there riding securely from every breath of wind. Above the waters of the inner bay, which closely resembles an inland lake, rises a noble chain of mountains, dentated in outline, and granitic in structure. Ko-long-soo, interposed between the outward ocean and this picturesque basin, acts as a natural and most efficient breakwater, imparting such entire and constant placidity to its surface, that vessels may lie here at all seasons regardless of the weather, biding their time for unfurling the sails; and transit from shore to shore by boats of tiny tonnage, is never attended with risk or interruption.

When the habitual insolence, and practised duplicity of the Cantonese,—their increased resentment towards the English, arising from recent military humiliation, and the destruction of their mercantile monopoly,—are considered, it seems reasonable to conclude, that the island and city of Amoy will succeed to a large share of that trade, which is hourly passing away from Canton for ever. The navigation of the Canton river is tedious, and often insecure,—the entrance to the cove of Amoy is short, deep, and unimpeded. Egress is equally inconvenient from the former city, while vessels may wait in the inner harbour of Amoy, under island-shelter, for favourable weather, and sail almost the moment of its return. Besides these natural advantages, all which have more than once been dwelt on in these brief notices of the great empire of the Chinese, our embassies and expeditions have uniformly found a kindlier spirit, a more generous feeling, predominant at Amoy, towards foreigners, and traders, and visitors, than at other ports of China; and it is sufficiently shown by our missionaries and travellers, that the citizens of this populous place would long since have saluted the British flag, floating on the tranquil bosom of their sun-lit bay, if imperial menaces had not deterred them from every act of hospitality to the stranger.

Being nearer to Canton than the other open-ports of the empire, Amoy will probably be sooner, as well as more securely, enriched, by the abolition of commercial monopoly at that much-disliked emporium; and, from the very flattering accounts given by

Gutzlaff, Medhurst, and other learned travellers, of the social character of its citizens, intercourse with foreigners at this city is likely to be more close, more constant, and more conciliatory, than has ever hitherto been permitted by this very jealous and primitive people.*

ARRIVAL OF MARRIAGE-PRESENTS AT THE BRIDAL RESIDENCE.

“ And God that all this world hath ywrought,
Send him his Love that hath her so deere bought.”

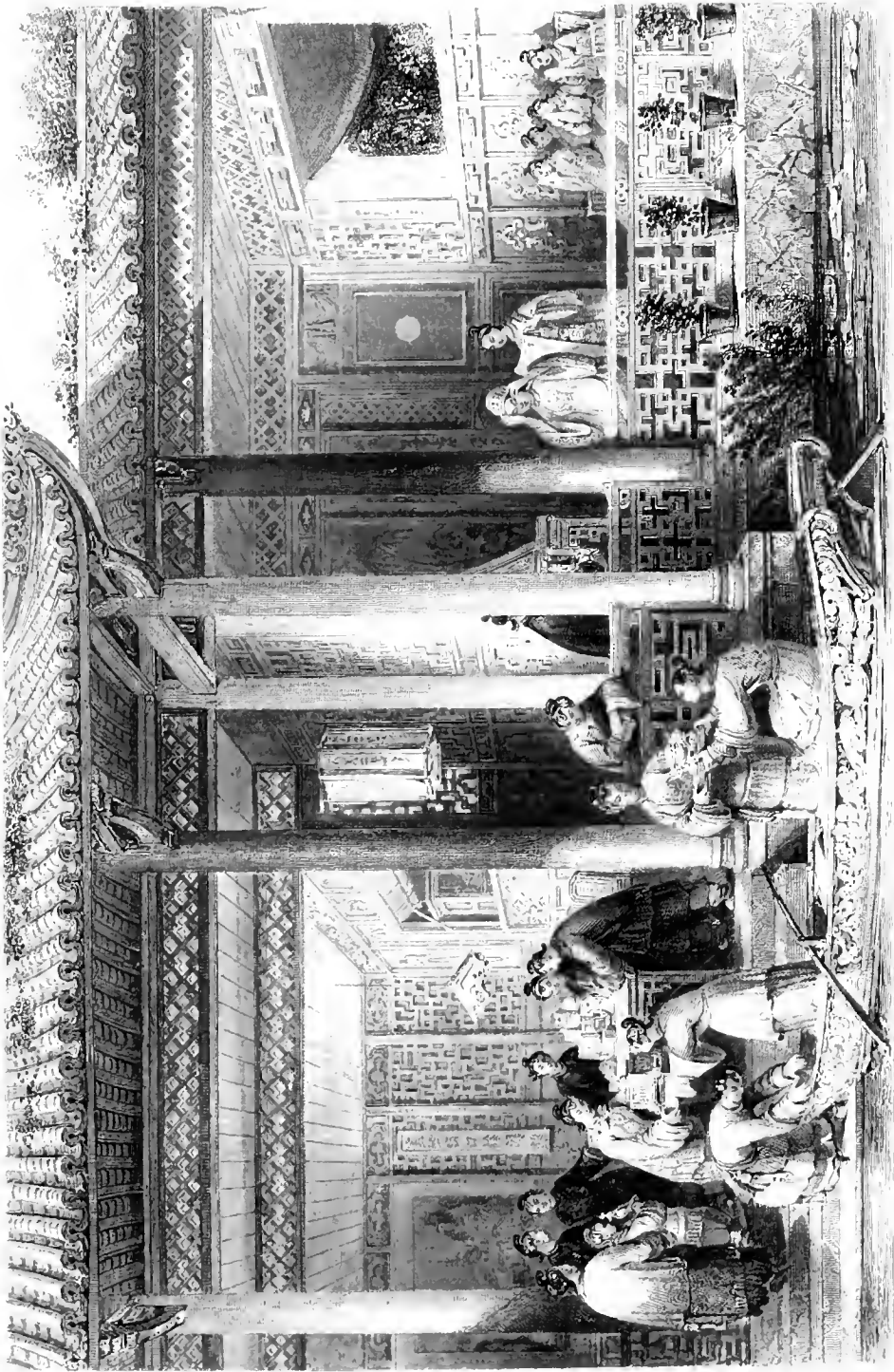
CHAUCER.

WHENEVER Providence has distinguished the bride from the bridegroom by rank, wealth, or other adventitious circumstances, the marriage contract in China too nearly resembles a bargain for sale and purchase. It may unquestionably be retorted, that the practice of setting a price on female loveliness degrades the social customs of European life, and that both wives and husbands are occasionally purchased in the most civilized kingdoms of Europe; yet, in all such cases, there is one redeeming virtue not found in Chinese ethics, namely, that the principal parties to the contract, the lovers themselves, have the privilege of a previous acquaintance. Should report celebrate the charms of a lady amongst the higher classes in the Celestial empire, purchasers soon appear, to solicit her hand;† and, so soon as the monetary arrangements are concluded, the suitor is permitted to send rich presents to his lady-love. In this act of courtesy, this subscription to custom, he is joined by his relatives and private friends, who vie with each other in making offerings, costly in proportion to the dower to be received with the bride, or paid to her parents. These gifts are to be carefully distinguished from the coarser specimens of art borne in the marriage-procession. They consist of trinkets and toilet-furniture, silks and silver-ware, and the manner of their presentation is peculiarly ceremonious. One of the chief apartments of the house is allotted to the reception of such tokens of respect; there the female heralds are admitted, and acknowledged with some degree of solemnity, while around are seated in sorrow, either serious or assumed, the sisters and and near kindred of the bride. To the elder ladies of the family belongs the duty of laying out the gifts judiciously in the inner chamber; the bride meanwhile, in her brodered cap, occupying a conspicuous place, and expressing her thanks to the various messengers of kindness.

The late professor Kidd observed a remarkable analogy between marriage ceremonies amongst the higher orders in several Oriental kingdoms, but especially the Malays and

* See more full descriptions of the city and harbour of Amoy, in Vol. II., p. 69. Vol. III., p. 56.

† Vide Vol. III., p. 59.





Chinese. "There were three days of feasting and preliminary amusements, during which the bride was visited by her friends, and adorned by her attendants with jewels, raiment, and perfumes, supposed most likely to render her acceptable to the bridegroom. On the evening of the third day from the commencement of these ceremonies, when the bride was shut up in her own apartment, with her female friends, the bridegroom came to the door, and demanded admission. A voice from within asked who was there? and on what errand the visitor had come? questions which the bridegroom answered by calling aloud his name, and demanding the young lady within to be given to him as his wife. In reply, he was desired to state what present he proposed to make, if the doors were opened? A diamond of considerable value was promised. The door was immediately thrown open, and the husband, on presenting the precious gem, was admitted to the presence of his bride; who accompanied him to the nuptial feast spread upon a mat on the floor, on which they both sat down to eat. It was at the feast, prepared in the evening, and consisting of all the delicacies afforded by the climate and the season, with a large bowl of rice in the centre, that the ratification of the marriage agreement took place, which in its essential points is the same as among the Chinese; and was in all probability the primitive custom of sanctioning marriage. It is impossible, in referring to those observances, not to be struck with the illustrations they afford of customs and expressions in the Sacred Scriptures, such as decking the bed of the bride of Solomon; anointing the person of the bride with perfumes and myrrh,—the great gaiety and festivities of the party, kept up for a considerable period, according to the rank of the individuals, and various other points of coincidence."*

FOOT OF THE TOO-HING, OR TWO PEAKS, LE NAI.

PROVINCE OF CHEN-SI.

'Tis good to climb the mountain high
And trace the valley deep,
To gaze upon a brilliant sky
Where clouds of silver sleep.

ARGYRO CASTRO.

FEW scenes in the whole empire of the Chinese, more fully illustrate the jealous policy of its government than the picturesque locality of the "Two Peaks." Not deeming this rocky barrier sufficient protection against the untamed animals, rational and irrational, of the desert, the Great Wall has been continued on the other side of the mountains of Chen-si, without sufficient reflection, by its royal founder, upon the ridicule so superfluous a defence might probably excite. Against all such apprehensions, however, the

* *Vide* China, by Samuel Kidd, p. 325.

legislators of China appear to have been completely proof—remaining eternally wrapped up in ideas of the antiquity, majesty, populousness, and power of their country. Nor is this more than useless wall, raised to defend the Too-hing, the only act of conspicuous folly and bigoted policy which the vicinity discloses. Valuable mines of gold lie buried in the rocky treasury of these mountains, easily accessible to such skilful miners as the Chinese; but they are prohibited from being worked, on pain of death. So resolute on this point is the imperial decision, that a guard of tiger-hearted Tartars is stationed at “Two Peaks,” to prevent the least attempt at seeking for this source of human weal and woe.

A high road, from the Orlous country to Sin-gan-foo, through the Too-hing mountains, was formed, it is said, some thousand years since, and by upwards of one hundred thousand labourers. High hills were levelled, deep valleys filled up, and bridges thrown across chasms, and ravines, and defiles, from mountain to mountain. In some places roads were conveyed on pillars, like our grand modern aqueducts of Europe, across low districts of miles in length; in others, as at “Two Peaks,” a passage was cut through the solid rock, and, with an expenditure of manual labour never known but in China, steps hewn in a lofty mountain from its base to its summit. At the commencement of this zig-zag avenue a guard is stationed, under the command of officers having authority to exact toll from passengers and duty on merchandise. A station-house at the upper gate is of singular construction. The passage hewn in the rock being only wide enough to admit a sedan, with a foot-passage at a side doorway,—the guards are lodged in a series of apartments elevated on poles some twenty feet above the road. Besides transit duties, a very considerable amount of revenue is derived from the productions of the district itself. The climate is suited to the cultivation of rhubarb, honey, cinnabar, musk, wax, and odoriferous woods of the sandal kind. Although the inhabitants are not allowed to touch the gold, they raise coal in great quantities, besides several species of minerals employed by native physicians as remedies for fever, and as antidotes against poison. Stags, fallow-deer, wild oxen, and fierce animals of the feline species, range these rocky regions: their capture affording constant employment to the natives, and their skins constituting a source of wealth. In the low districts, where the river periodically inundates the land, wheat and millet are raised in abundance, but little or no rice.

This perhaps is too commercial, too utilitarian a picture, of this remote but romantic locality, nor is it in all respects a full and fair one; for, in addition to the varied forms of the Too-hing summits, the luxuriant vegetation of intermediate valleys, and salubrious quality of the climate, no province of China is more richly adorned with instructive examples of natural history. This is the country of that beautiful spotted animal resembling the leopard, for which a name is yet wanting in English; of the Chinese chamois, from which musk is obtained; of The Golden Hen, the pride of the feathered tribe, in Asia; and, here also, amidst a myriad of blushing companions, *The Queen of Flowers* has established her superiority. More delicately coloured than the rose, its leaves are larger, its perfume sweeter, and its blossoms endure much longer.



THE FORTRESS OF TERROR, TING-HAI.*

Go, standard of England, go forth to the battle,
 Go, meet the proud foes in their hostile array ;
 The heat of the action where loud cannons rattle,
 Is where I have borne thee through many a day.

The Soldier's Farewell to his Flag.

NOWHERE, during the British descent upon the coast of China, was the destruction of life and property greater than at Ting-hai. Situated in the entrance to the bay of Hang-tchow-foo, Chusan might operate as a breakwater against the ocean's waves, a fortress against foreign wars; but in the latter capacity it proved lamentably deficient. In the preceding pages of these descriptions, the fall of Ting-hai is recorded, almost in the language of an eye-witness; and, in subsequent passages, the site and scenery of the locality dwelt on with some degree of minuteness. It is remarkable that those places which the Chinese government believed to be impregnable, yielded readily to British arms, while positions of less reputation afforded more obstinate resistance. Every hill on the coast in the vicinity of Ting-hai, is crowned with a battery of apparent strength; some too elevated to be effective, others too much exposed to the fire of an enemy. At the entrance of a defile, watered by a rivulet flowing from the valley of Chae-hu, and on an eminence about two hundred feet above the level of the bay, stands one of those deceptive structures, misnamed "The Fortress of Terror," in which the Chinese so lucklessly reposed entire confidence, when the British fleet cast anchor in the roads beneath.

No troops, however armed or disciplined, could have acted with more eminent personal gallantry, than the Tartar garrison of the fort of Terror, yet none ever encountered a more signal overthrow. Two circumstances contributed to produce this result, one, the scientific principles, perfect discipline, and national courage of the British: the other, ignorance on the part of the Chinese, of all modern improvements in the destructive art of war. Hereafter these hill-forts may be strengthened, and rendered serviceable: yet even this hope would appear to be extinguished by the extensive application of steam in the British navy.

In one of the picturesque and rocky glens of Chusan, and immediately behind the city of Ting-hai, where several spacious villas are erected, stands a grotesque-looking Hall of Ancestors,—octagonal in form, and covered with a lotus-shaped roof, having dragoned finials: it is open beneath, and, from its pleasant position on an elevated rock overhanging the glen, and commanding a prospect of the fortress in front, and of the sea at its base, is a constant scene of visitation. In Chusan, generally, there are many indications of a very ancient occupation, perhaps none more obvious and useful than the old paved roads

* *Ibid* Vol. I. p. 91. Vol. II. p. 43, & 52. Vol. III. p. 53.

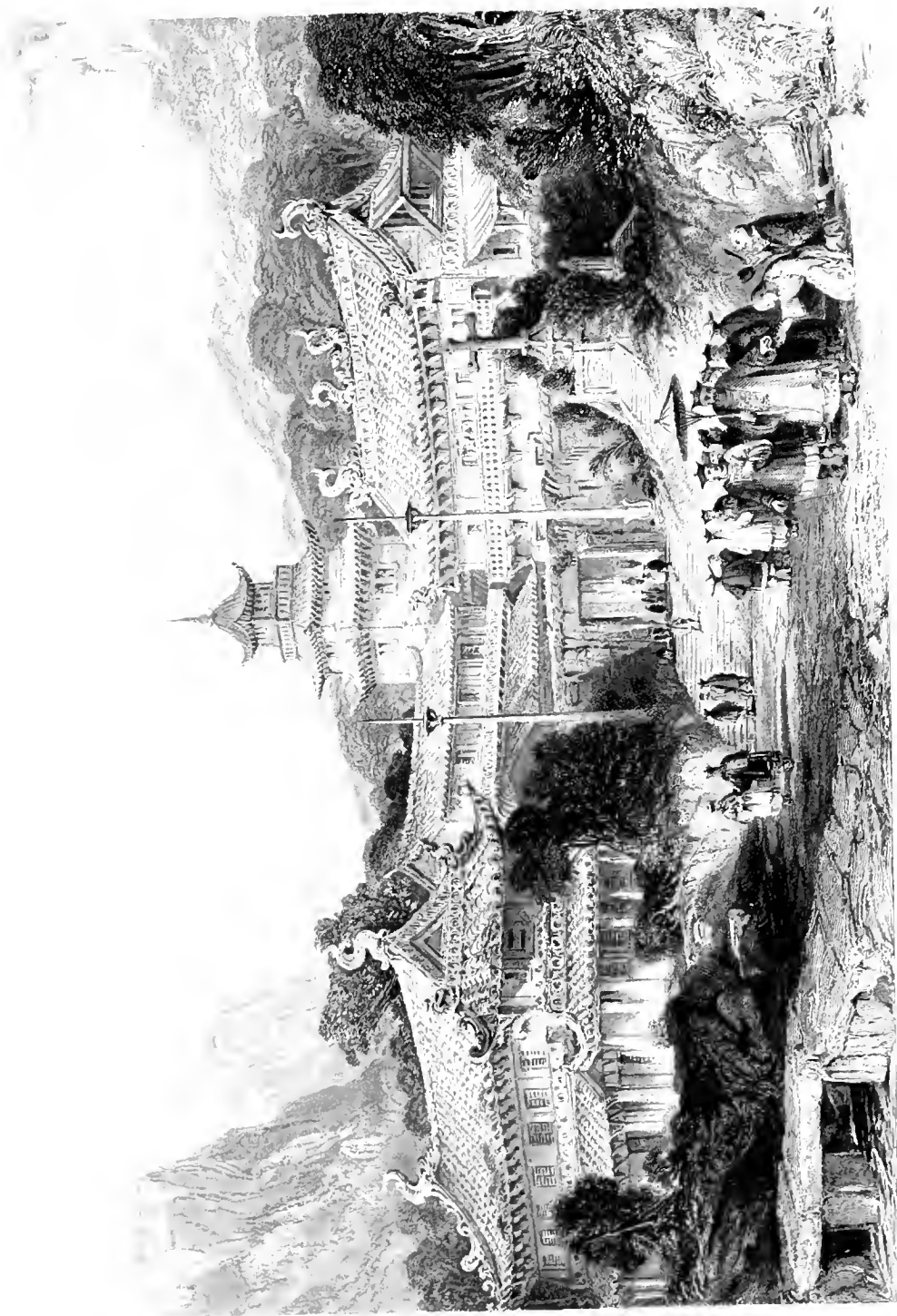
leading up every glen, and often climbing to the summits of the hills; the best examples of these may be seen in Anstruther's Valley, and at Pih-chuau. One well known paved-way, crossing an artificial river by a wooden bridge, ascends the ridge of rock on which the open temple rests, and, descending on the other side, passes the lower walls of the fort, and continues to Ting-hai. Although a mandarin of some consequence, as his retinue implies, is seen approaching the temple in his sedan of ceremony, the roads of Chusan were not constructed for the convenience of visitors, the gratification of travellers, or the mere objects of pleasure. Every hill is cultivated to its summit, every valley, from the mountain's foot to the river's margin; and, as industry and fertility are here happily concomitant, a large surplus arises for the enrichment of the labourers. These productions, including rice, cotton, sweet potatoes, coarse tea, and candles made from the seeds of the tallow-tree, are conveyed along the canals in barges, and afterwards carried to the sea-ports by the usual mode of transport in China, the bamboo-pole laid across the shoulders, with buckets, or baskets, or boxes suspended from its extremities. In the agreeable scene, with which the faithful pencil of Captain Stoddart has made the western world familiar, little boats are just arriving at a convenient place for landing or receiving burdens; and, beyond the pool, a picture still more animated presents itself, in the bustle of the boatmen and porters belonging to a large farm-house, the paddy grounds of which are supposed to lie behind. This pleasing spectacle is singularly characteristic of Chusan landscapes; everywhere in this cheerful island, hills and valleys, woods and rivers, luxuriance and sterility, are seen in contrast; and, the precise beau-ideal of romantic beauty amongst Chinamen,—the end, so eternally pursued in their landscape-gardening, namely, the introduction of rocky-groups, and forest-trees, and running waters, amidst the highest state of refinement and cultivation, is effected in Chusan, by a generous co-operation of nature.

GRAND TEMPLE AT POO-TOO,

CHUSAN.

No regal state with eating cares intrude
 To break the stillness of his solitude;
 No wealth allures, with all its glittering store;
 But peace, contentment, wait the bonze's door. H.

Poo-Too, or Worshippers' Island, in Chusan archipelago, is the chief seat of Chinese Buddhism, and has long been celebrated for the riches, and magnitude, and glories of its temples. Although the whole area of this sacred spot does not exceed twelve square miles, nor its original population two thousand souls, yet here now upwards of 3,000 monks, or bonzes, of the Hoshang or unmarried sect, reside, and lead a Pytha-



gorean life. Three hundred isles and upwards, constitute the Chusan group, many of which are larger and more fertile than Poo-too,* but none comparable to it for inequality of surface, variety of scenery, and boldness of outline when seen from a distance,—shelter and repose when closely visited. For the latter reasons, doubtless, these ascetics selected the deep glens of Poo-too for their temples, and for their tombs. Upwards of four hundred minor chapels have been erected on this little isle, but there is one building which is considered the very cathedral of Buddhism. In a fertile and narrow valley, overhung by granitic summits that reach, in some places, to a height of one thousand feet, and traversed by a rivulet of clear, sweet water, stands The Grand Temple. Between two tall flagstaffs, planted securely in the natural rock, a flight of steps ascends to the simple gateway leading to the court; monastic dwellings, of two stories in height, substantially built, and surmounted by hideous dragons, are grouped closely together; and behind them rises the many-storied pagoda, that marks the site of the temple of worship. It is more than probable, from the solitude and study to which the bonzes of Poo-too dedicate themselves, that they are acquainted with the labours of the Catholic missionaries who once visited their country, and who were so favourably received by Kang-he. It is also perfectly certain that they are familiar with the mode of worship observed by the Portuguese at Macao, because crucifixes and images of our Saviour, and of the Virgin Mary, mixed with articles of a general character, are publicly offered for sale in the shops of Ting-hai. These notorious facts will therefore explain the anomalous appearance of a large and well-carved cross, conspicuously placed on a sculptured and solid pedestal, being found amongst the external architectural decorations of a Buddhist temple.

Although Buddhism is a religion confined to its officiating priests, the public feel an interest in its preservation, as communicating to social life a moral impulse. They contribute, therefore, alms to the priests, and donations to the pagodas. When Nanking was restored, after its devastation by the Tartars, the green and yellow tiles of the imperial palace, in that city, were presented to the bonzes of Poo-too; and, being placed on the great temple, they now reflect the bright rays of a mid-day sun, with a brilliancy that is observable many miles from the Island. Quan-gin is the most revered idol in the grand pagoda, but Teen-how, or the Queen of Heaven, is enthroned in the smaller ones. In all of them are colossal images of Buddha, either in a standing or sitting posture, and, in some instances, surrounded by upwards of fifty of his disciples, fashioned from clay or plaster. In the chief saloon of the great temple, a large and beautiful bell, sculptured with inscriptions, and scalloped at the mouth, is preserved; and, beside it, rests a drum, the head of which is about eight feet in diameter, covered with ox-hide.

* Trading-junks uniformly call here on their outward passage, and the crews get their fortunes told. For a small sum they obtain an amulet, or charm, which is deemed a certain preventive to shipwreck, and a secure guarantee of a prosperous voyage.

THE BRIDGE OF NANKING.

Have not those ancient arches stood,
Time out of mind, the angry flood ?
What busy crowds have paced their length,
Safe in their firm and long-tried strength.

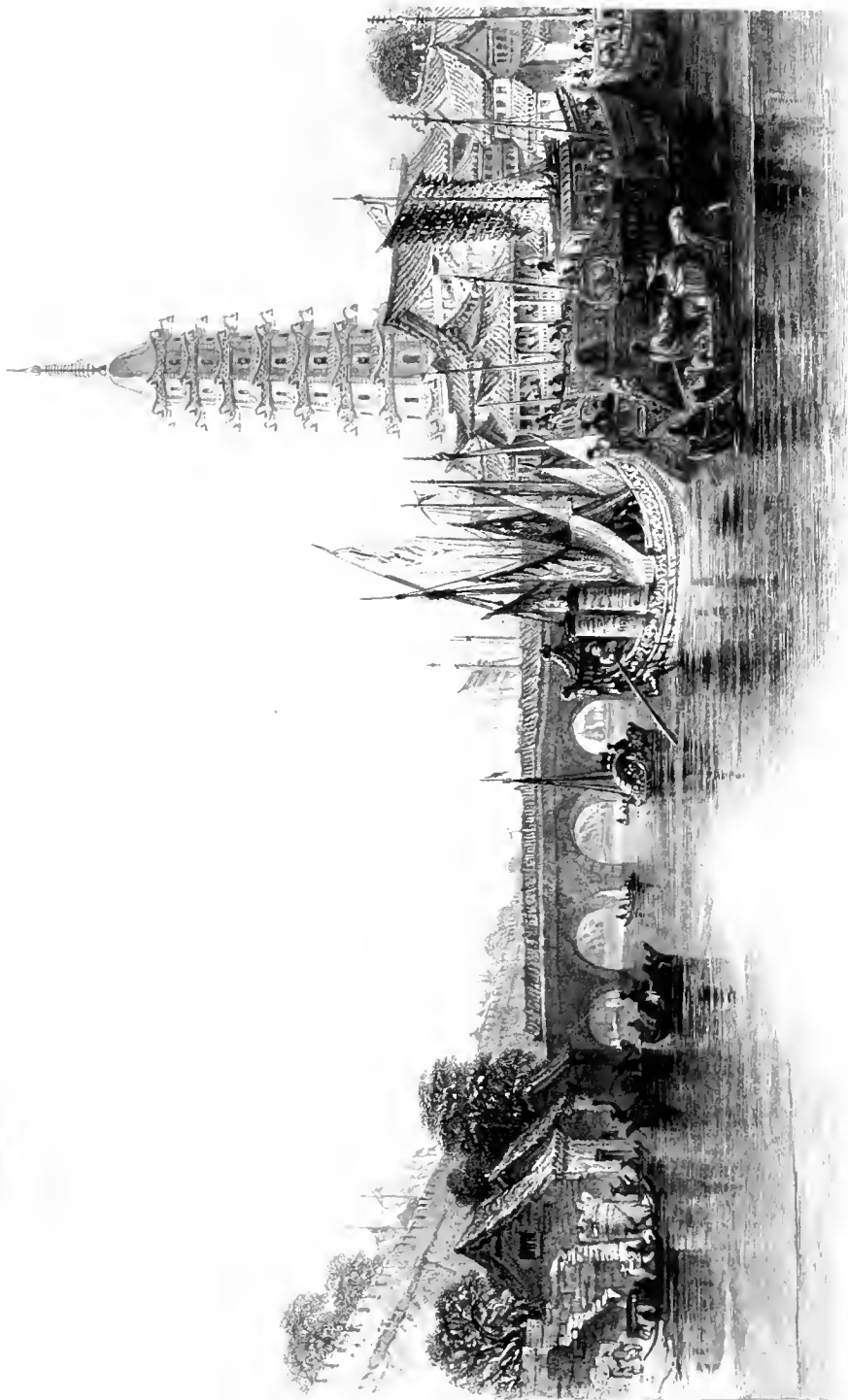
Ghost of London Bridge.

It has been previously stated in the pages of these volumes, that Nanking is not seated immediately on the banks of the Yangste-keang, but at the distance of three miles from them, and connected with that noble river by a wide and deep canal ; so considerable indeed is this artificial navigation, which continues parallel to the west and south walls of the city, at a trifling interval only, that the bridges thrown across it are works of much architectual pretensions. Near to the foot of the Porcelain Tower, the largest and most principal bridge of Nanking spans the main trunk of the canal, forming a communication between an extensive suburb, and the west gate of the city. It consists of six well-turned arches of unequal width, and is altogether a scientific work, being kept down nearly to a level with the banks at either extremity.

Chinese bridges are constructed on different principles, in different parts of the empire ; so much indeed does diversity prevail, that is, science in one place, ignorance in another, that neither censure nor applause can be bestowed upon the architects of the empire generally in this particular respect. Arches, pointed like the Early English, may be found in one locality ; the horse-shoe, or Moorish form, abounds in another : ornamental bridges, in gardens and pleasure-grounds, consist mostly of one opening, either arched or flat ; some of those built over navigable rivers have piers so lofty, that junks of two hundred tons burden can sail under them without striking their masts ; one arch, and of large dimensions, is of frequent occurrence ; so also are bridges of a number of arches, and that near Son-tchoo-foo consists of no fewer than ninety-one.

That beauty and strength are not inseparable in works of art, is at least fully illustrated in the structure of the graceful one-arch bridge of China. Each stone is cut so as to form the segment of a circle, and, as there is no keystone, ribs of wood, fitted to the convexity of the arch, are bolted through the stones by iron bars, fastened securely into the dead-work of the bridge. Sometimes wood is dispensed with, in which case the curved stones are mortised into long transverse blocks of the same material. In some parts of the empire, on the other hand, arches of smaller stones, and pointed to a centre, as in Europe, are everywhere seen. The arches of the towers on the Great Wall, are all exactly turned, and the masonry of that miracle of labour is referred to by those who have examined it, as a perfect model of enduring industry.

From what has here been stated, it would appear, that not only are the Chinese in perfect possession of the true scientific principles of arching in masonry, but still fur-





100 100 100

ther, that they acquired that knowledge before any other known nation. Arches cut in the solid mountain occur in Hindoo excavated temples, but, when independent stones are employed, and the building was to be superstructed on columns, then the stones above the capitals were overlaid, like inverted steps, till they met in the central point above and between the two columns, resembling, at a little distance, a Gothic arch. Neither the Persians nor the Egyptians appear to have been acquainted with the circular arch, for, no such form occurs in the ruins of Persepolis, Balbec, Palmyra, or Thebes, nor does it seem to have been much used in the magnificent buildings of the Romans, antecedently to the time of Augustus. Those that are now disclosed in the disinterred fragments of Pompeii, are on a diminutive scale, seldom employed to sustain a heavy weight, but principally to decorate and relieve the monotony of a continuous surface. If Chinese annals deserve any credit, the arches in the towers of the Great Wall were constructed before the western nations of the world were acquainted with the invention. But, independently of their own testimony, circumstantial evidence favours the decision, that, with them, this discovery of so much beauty and utility, first originated.

The Bridge of Nanking is built entirely of red granite, with circular arches turned with cuneiformed stones, and resting on piers of solid masonry. That its projectors were little apprehensive for its stability, is shown by the erection on each side of the causeway, of a row of substantial dwellings, one story in height. These do not prove as injurious as droves of cattle, coaches driven at a rapid pace, or armies marching with regulated step, the most severe test of a swinging bridge, but they do, to a certain extent, establish the sustaining ability of the structure. On one side of Nanking great bridge is shown the city wall, on the other the Porcelain Tower; while the state-junk, conveying an imperial commissioner, who had just arrived to treat with the English, has reached its berth at the principal landing-place.

ANCIENT TOMBS, AMOY.

Perhaps in this neglected spot is laid
Some heart once pregnant with *celestial* fire,
Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre.

GRAY'S *Elpy*.

EVERY addition made to our knowledge of Chinese history and habits, contributes to render the analogy with other Oriental countries closer, by which their vain notions, of a separate origin from the rest of mankind, meets with circumstantial contradiction. Ceremonies in honour of the dead, form no minor criterion of previous identity, and, whenever we find two nations, or people, observing rites nearly similar, and those of a very complicated character, it may, with great probability, be concluded, that they are derived

from a common origin. All the forms of a Chinese marriage are discoverable in some country or other of the Eastern hemisphere, their affectation of peculiarities being an insufficient disguise. So also, in the burial of the dead, a striking similarity to the practices of countries described in Scripture, has been ascertained, by modern travellers, to prevail in China. Exploring parties of British officers, actuated by no other motives than those of curiosity, amusement, or instruction, set out from Amoy, and, ascending the granite hills that shelter and adorn the vicinity, were astonished by the discovery of an ancient cemetery. It occupied a hollow or excavation in the mountain, such as would have been left by an extensively wrought quarry, and, from its weather-worn appearance, was evidently of most ancient construction. A crescented tomb of triple walls, dedicated to a mandarin of high rank, stood in front of the enclosure, behind which rose a long flight of steps cut in the rock, leading up to a gateway of grotesque design, consisting of a double ogee-roof, sustained by four wooden columns. The inner space had evidently, in former ages, been excavated, the stone carried away, and the regular area left by its removal, formed into galleries and promenades, rising in tiers one above the other. In some instances, vast spaces were enclosed by walls of solid masonry, within which were temples, or tombs, hollowed from the rock, and filled with remains of the dead. In other directions, several hundred vaults stood, with opened doors, upon a gallery of considerable length. In some cells, urns, in others coffins, were found, while many had become altogether deserted and tenantless. Here, however, incontrovertible evidence is offered, that the Chinese anciently—for these sepulchres are, by themselves, considered to rank amongst their earliest records of civilization—entombed their dead in catacombs, like many other Oriental nations. The Egyptians constructed pyramids and labyrinths, to contain the remains of mortality. The Phœnicians and Greeks hollowed out rocks for tombs, surrounding their chief cities with depositories of the bones of their fathers. Beneath Rome, Naples, and Paris, are extensive catacombs; and gigantic constructions of similar description, but far more early dates, exist on the African shores of the Mediterranean. The doors, or the panels cut in the rock on each side of them, in these catacombs of Amoy, are carved with appropriate inscriptions, and with effigies of wives, or attendants, or slaves, or horses, or other objects that contributed to the honour or happiness of the deceased. This custom is precisely co-incident with that of the most ancient Egyptians. There the catacombs give us an idea of those whose existence is still unknown to us. They contain the history of the country; and the customs and manners of the people, painted or sculptured in many monuments, are in the most admirable preservation.

It was customary in China to bury slaves, and even queens, alive, with the remains of emperors and princes; but, the Tartars substituted the less cruel and sinful system of burning representations of all imperial attachés in tinfoil, and of placing little wooden images of them also upon the graves of their royal masters. This very custom, Herodotus alludes to in speaking of the Scythians: he says, that at the funerals of their chiefs, wives, servants, and horses were all impaled alive, and placed around the tyrant's tomb. In Egypt, the hieroglyphics on the walls of the mausoleum express the extent of the deceased prince's authority, the number of his slaves, and of his subjects;—at Amoy, the devices



on the rocks are intended to express similar objects. These tombs, therefore, only made known to Europeans since the return of our victorious expedition from China in the year 1844, afford a convincing proof that the primæval habits of the Chinese did not differ from those of the earliest people spoken of in the Scriptures, for they also placed their dead in grottos. Abraham was laid at rest in the cave of Machpelah.

It may give confirmation to the conclusion here attempted to be drawn, to quote this well-known passage in the sixth *Æneid* of Virgil.

Those pleasing cares the heroes felt, alive,
For chariots, steeds, and arms in death survive,

as evidence that the Romans were familiar with that kind of sepulchral sculpture, which perpetuated the dignity of the deceased hero: and a passage in the *Electra* of Euripides,

Thou *Queen Earth*, to whom I stretch my hands,

demonstrates an analogy between the funeral rites of the Chinese and the Greeks, all tombs in the kingdom of Cathay being, to the present day, consecrated most especially to *Hou-too*, or, “queen earth.”

PAGODA AND VILLAGE ON THE CANAL,

NEAR CANTON.

Here on a clear and crystal bed,
A sparkling radiance round thee shed,
Thou view'st the forms and shapes that rise,—
Spires—villages—delight thine eyes. H.

ANIMATION increases as the city of Canton is approached, not solely from the cultivated character of the enclosing banks, the constant passing of vessels engaged in foreign trade, but more particularly from the vast amount of population permanently located on the watery surface. Pilot-houses, stores, merchants' villas, and groups of humble dwellings, overshadowed by waving pines, lend an air of cheerfulness to the ever-varying view; and, the style of architecture, combined with the seasonable decorations of the houses, add much agreeable effect to the moving picture. One locality is peculiarly gratifying from the liveliness of the scene, and assemblage of pleasing objects and circumstances. A row of picturesque cottages, on one bank, is approached from the water by a broad flight of steps, shaded in hot weather by the outspread branches of a lofty forest-tree: on the opposite bank stands a temple of Fo, and a tall pagoda encircled by ramparts, where the Chinese sustained, for some twenty minutes, an attack from a small British force in the recent war with the empire. It is at this place, called the Yellow Pagoda, that so many junks stop, and their crews, disembarking, make offerings to the tutelar deity of the islet for their safe return, or conciliate his favour for a prosperous

voyage. From this venerated spot to the city-quays activity and, indeed, confusion, appear to increase with an accelerated speed, so that when once the noble panorama of the Yellow Pagoda, the majestic stream of the Cho-keang, and the distant amphitheatre of hills are passed, Honan and the sounds of the city-streets are soon encountered. This is the principal suburb allotted to foreigners for their residence, but the privilege is accompanied by so many infringements, that the value of the gift is much less than the giver could ever have contemplated. Every promenade is previously occupied by the most idle and ill-conducted of the native population, intermixed with a countless crowd of beggars. These troublesome characters hitherto, that is, previously to the Chinese war, with unblushing effrontery gathered around each foreigner, either to satiate vulgar curiosity, or extort, by pressing importunity, undue alms.

Beyond, or rather through, a dense forests of masts, a view is obtained, from this suburb, of the European pavilion at Canton, and of the factories of foreigners, but, approach thither appears to be impracticable, if not impossible. Barges, barques, boats, junks, and larger vessels lie side by side in one continuous arrangement on the surface, so that no avenue remains for a new arrival. The custom-house, therefore, cannot be reached without the aid of a constabulary force. Even with these auxiliaries the achievement is one of considerable difficulty—one in which torrents of abusive language are sure to flow, repeated blows constantly interchanged, and personal injury not unfrequently inflicted. Some abatement from the uniform violence of these scenes has taken place since the opening of Ning-po, and of other ports, the establishment of more free traffic at Macao, and the settlement of Hong-kong by the English; yet still the Cantonese retain an extensive foreign trade; the population of their city is considerable; and they are not without the hope, that the reign of bigotry may again return, and restore to them their much abused monopoly of European and Indian commerce.

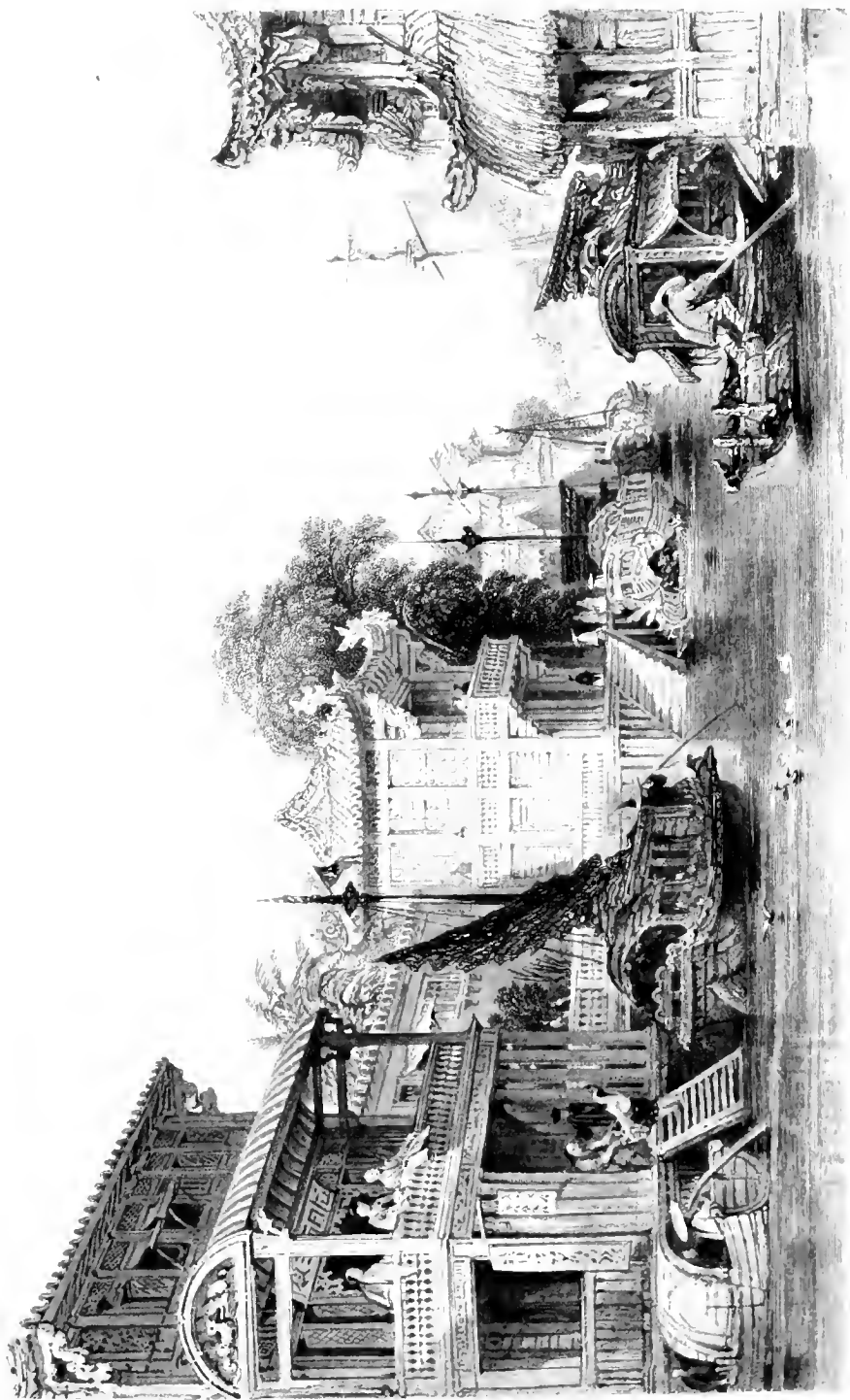
SCENE ON THE HONAN CANAL,

NEAR CANTON.

And here the wide earth's treasure
Shall merchants bring—spices, and gems, and gold;
All precious wares for pride, and pomp, and pleasure,
Shall here be bought and sold.

MARY HOWITT.

Nor far from the celebrated temple is the embouchure of the Honan Canal, a principal highway of traffic, and an avenue to scenes of beauty, industry, and cultivation. Villas erected at immense cost line the banks in many places, their balconies being decked with fragrant flowers, adorned with fantastic lanterns, and distinguished by various other productions of an ancient refinement. Like the palaces of Venice, each villa has a separate



cove, or fairy port, where the barge of its wealthy owner lies moored, until the sounds of pleasure once more call it into service. In some places the store, or factory, of a merchant stands on the margin of the water, a broad ladder descending from the lowest verandah, for the convenient delivery or reception of merchandise; while tablets hanging from the pillars indicate the name, and quality, and particular business of the proprietor. Those who have made a tour of the Venetian lagunes, are prepared to appreciate the pleasant character of such watery ways, where familiarity soon obliterates the idea of danger, and novelty insensibly adds zest to enjoyment. Immediately above the locality represented in Mr. Allom's view, is a bridge of unequalled grandeur—the proud architectural boast of the Cantonese. Here the Fan-kwei has always been allowed the privilege of mixing with the subjects of the celestial empire: gazing on their singular costume, their splendid parasols, and their inexpressive countenances, while he is himself, in turn, the object of an unenviable examination. On this grand rialto, fortune-tellers and begging bonzes make their stations. The former either move amongst the passing crowd, or seat themselves at a table, on which writing materials are laid, and, for a few *cash*, unfold the mysteries of time to come. Husbands who have forfeited their wives' affections, lovers who would ensure the regard of their Dulcineas, mothers who burn with solicitude for their children's happiness, and children who have been discarded by their parents, these, and other varieties of suitors, are seen around the magician's table, awaiting, in breathless eagerness, his sentence, or their turn for consultation.

Above and below this favourite promenade the scenery of the canal is remarkably picturesque. The character of the architecture, the species of foliage, and the sleepy surface of the liquid way itself, are similar all along for many a mile, but nowhere so strikingly beautiful and agreeable as in the immediate vicinity of Ta-jin's pavilion. The principal front is sustained and decorated by colonnades so light, and delicate, that a breath would appear sufficient to blow them away, yet so solid and secure, being formed of bamboo, that they are competent to resist the rudest visitations of weather. Colours the most bright, smiling, and gaudy enliven the upper stories, from the gilded lattices of which the females observe all passengers, without being themselves discovered by the objects of their curiosity.

As your boat is pulled leisurely along, you may peep into the interior, and witness the glowing reign of luxury. There a multitude of sparkling lustres, twinkling lamps, and glaring lanterns depend from the ceiling, while everything that can minister to social enjoyment is spread around these grand saloons. Let the eye but turn to the opposite shore, and dwell upon the contrast in place and circumstances: there riches are succeeded by poverty—leisure by industry—perhaps also affectation by real happiness. Fronting the villa of the prince-merchant of Honan, is the poor-man's hut, built on piles that out-top the water; and beside it is a narrow space, overshadowed by the branches of a full-grown tree, where all his commercial negotiations are conducted. Here the poor but civilized Chinaman, with a species of practical philosophy, peculiar to countries where the necessities of life are few in number and easily obtained, leads a kind of nomade existence. His embowered wharf is equally adapted to the trans-

actions of trade and the pleadings of pleasure ; and thus he whiles away one day after another, regardless of what the following may require.

But the Chinese, or rather Cantonese, population do not restrict their residences to land, nor to houses resting on piles near the shore : multitudes have their homes upon the deep, for they actually dwell in barges moored in the river, and never abandon that amphibious locality for the safer land. In some parts of the river the number of fixed barges is so great, as to conceal the greater portion of the channel's breadth, and present a solid jumbled mass. In others they are arranged with their sides contiguous, and extending from shore to shore, with the exception of a narrow passage for the shipping. Groups are often detached from the land and moored in tiers, admitting of communication amongst themselves, but preventing intercourse with the shore. This aquatic race of human beings is viewed by their brethren of the *terra firma* with suspicion and unkindness. They are believed to have had a separate origin—considered as aliens of contemptible talents, and prohibited from intermarrying with lands-people. Tradition, most foolish tradition, ascribes their origin to the wide-spread space beyond the embouchure of the Choo-keang, an idea as childish as the fable of mermen, or sons of the sea. It is to the grandfather of Teaou-kwang that the water-population of China are indebted, not only for being admitted to citizenship, but even for permission to set foot on the soil of the celestial empire.

J O S S - H O U S E, C H A P O O.

DEATH OF COL. TOMLINSON.

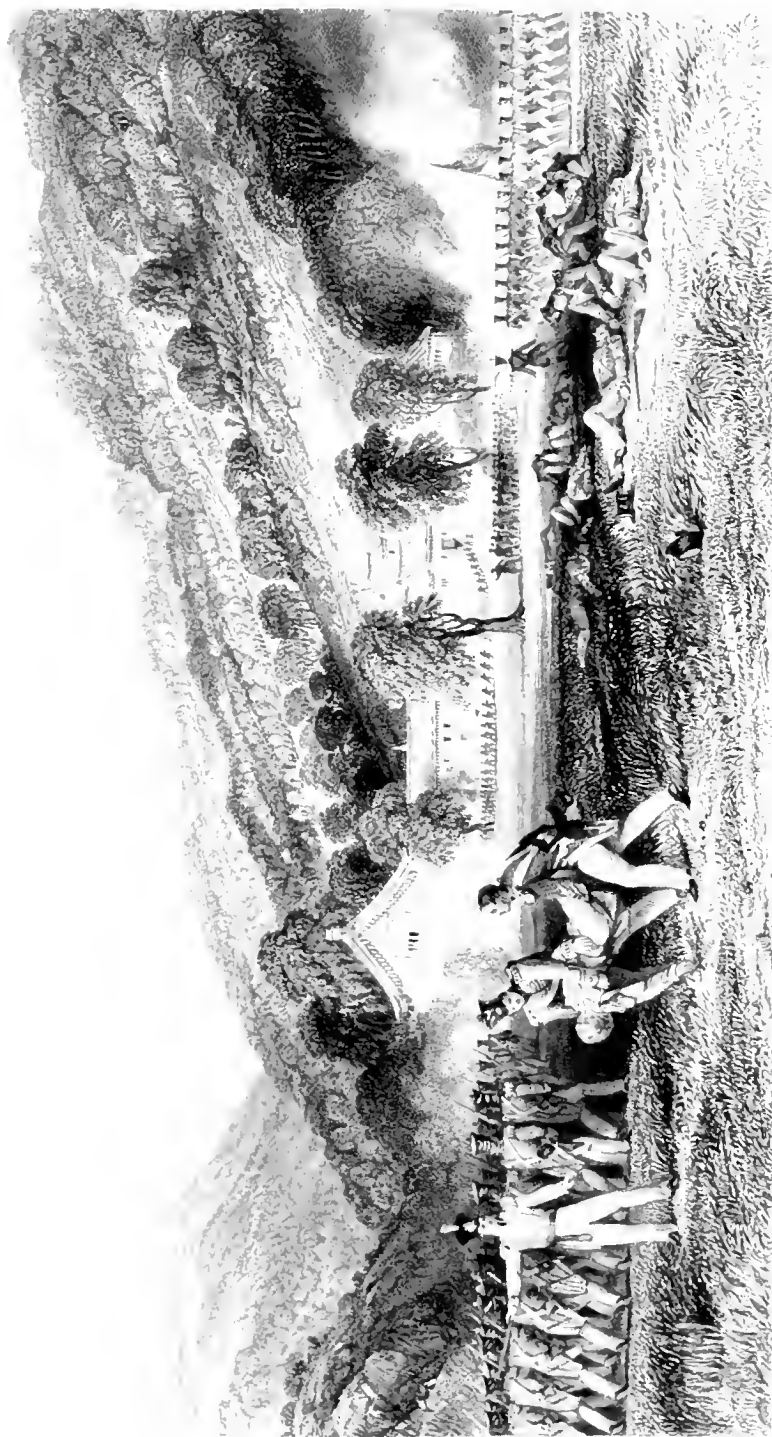
Whatever heavens, sea and land begat,

Hills, seas, and rivers, God was this and that. JER.

THE fall of Chapoo and death of Colonel Tomlinson have been described in the preceding pages of this volume : * the accompanying view, taken almost immediately after the sanguinary conflict which it so spiritedly represents, places before the reader the local characters of the scene on which it occurred.

In other countries, as well as in China, temples of religious worship have been converted into places of temporary defence, in time of war, and garrisoned by gallant companies that have done honour to their country. Instances are so numerous, that no student of history can be unacquainted with some of them. The positions of churches, either on a conspicuous eminence, or in a sheltered glen—either in the very centre of the village, or commanding its entrance—having a tower well suited for a military post, from which musketry can act, with dreadful effect, upon an assailing party, render their occupancy always a point of importance. And it may accordingly be

* Vide p. 49, &c.



observed, that the most fatal encounters, in every aggressive war, have arisen from a struggle for their possession. The death of Colonel Tomlinson was attended with circumstances of greater gallantry than any other event in the Chinese war; and the obstinate defence of the Joss-house at Chapoo may be appealed to by the Tartars, as an evidence of their personal bravery.

Like the religions of the Chinese, their places of worship are also various: temples, on an extensive scale, capacious and lofty; but joss-houses, of minor proportions: the former often adorned with pagodas—the latter seldom; but, both possessing accommodation for resident bonzes, and altars for consultation, to which votaries bring joss-sticks, and perfumes, and tin-foil, and other ingredients requisite for the performance of ceremonies calculated to propitiate the tutelar deities. How these inferior gods became entitled to this worship is probably little understood by the frequenters of their temples, especially since the number is considerable, and the idea attached to the divinity of many somewhat complex. Besides Halls of Confucius, Joss-Houses, or Halls of Ancestors, Temples to Buddha and Taou-tze, there are *Miaos* to the Mother of Heaven, the God of Fire, the Devil Star, the Four Chaste Ladies, the Dragon King, Literature, the Winds, Longevity—deities who attend travellers, and conduct them home in safety; and others, of whose offices the description would be still more tedious. To all these objects of worship, joss-houses appear to be consecrated; and to some of them, (the *dii majores*, probably,) greater buildings. Notwithstanding the obvious folly of the Chinese modes of worship, there is one principle connected with them that is exemplary—toleration. Nor is the objection of much weight which ascribes that quality to indifference rather than liberality, for, the Chinese may employ the arguments of Symmachus, a bitter enemy of Christianity, who yet maintained the free exercise of conscience in matters of religion. “Because God is immense and infinite,” says this epistolary author, “and his nature cannot be perfectly known, it is convenient he should be as diversely worshipped as every man shall perceive or understand”—a deplorable theory, yet the offspring of reason. The same writer recommends, “that every province should retain its own institutions, revelations, orders, oracles, which the genii of the place may, from time to time, have dictated to their priests or ministers.” There cannot be a more accurate account of the plurality of religions that prevail in China, nor of the grounds on which toleration is permitted in that empire.

WEST GATE OF CHING-KEANG-FOO.

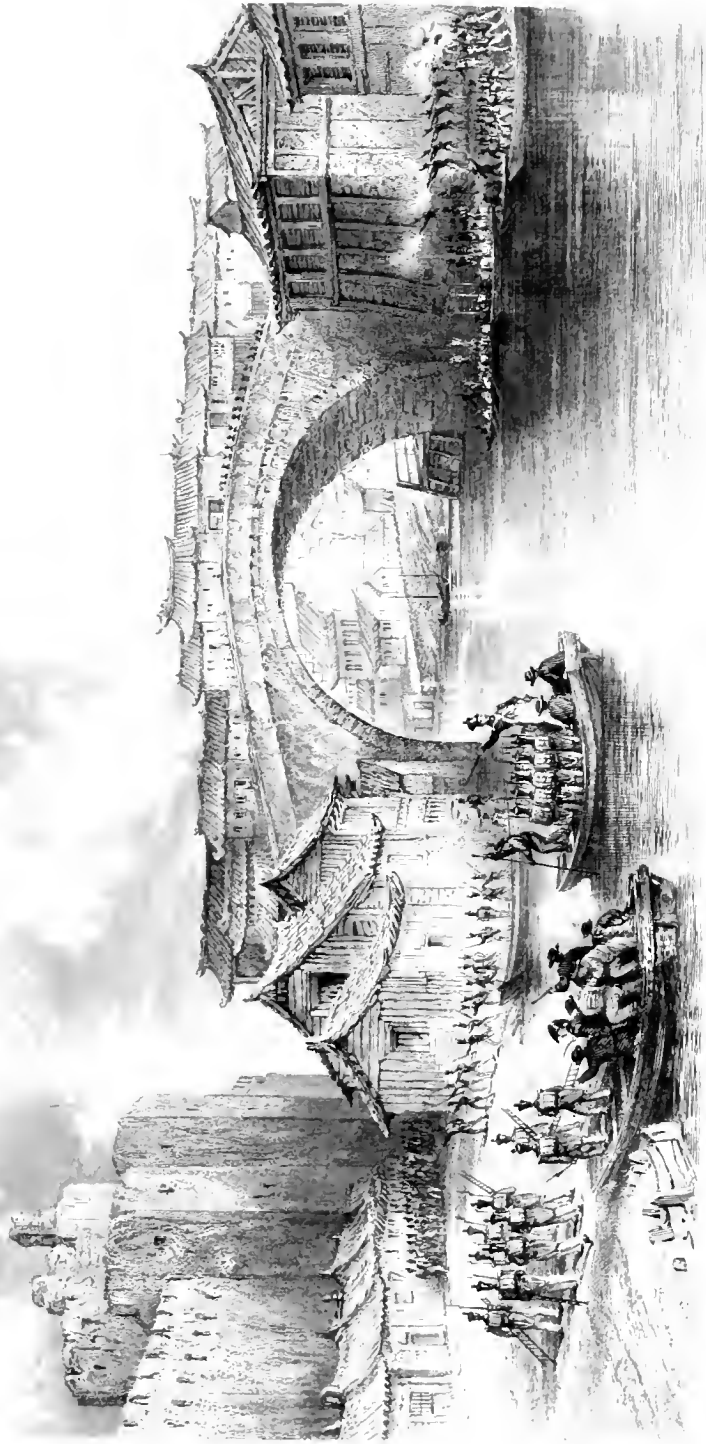
Now came that awful conflict big with fate :
The band, in order, in their barges sate ;
By sounding oars, and sinewy arms impelled
Their course, to reach that field of war they held.

ARGON. EXPED.

WHERE the Imperial Canal enters the Yang-tse-kiang river on the south, and where a broad and beautiful nautical basin is formed by the river's sinuosities and expansions, a vast trade has been contracted, and large cities have grown up. In the centre of the river, at its widest part, stands the Golden Island, clothed to its tapering summit with the most luxuriant foliage ; on the northern shore is seated the city of Quang-tehou, and, on the southern Ching-keang-foo. Ridge after ridge of rocky mountains stretches away from the borders of the bay into the remotest distance, producing a remarkable contrast of imagined retirement and sterility, with the smiling and animated picture which the river, here a league in breadth, presents to the eye. The surface is varied by the presence of vessels, differing in size, shape, and objects. Some sailing with, others against the current ; many crossing from one adit of the canal to the opposite ; and countless numbers lying at anchor.

Ching-keang-foo being the key to the southern provinces, the out-port on which Nanking depends for its security against foreign aggression, was deemed of corresponding importance to the British troops in the subjugation of the Chinese empire. Being strongly protected by walls, thirty feet in height, and five in thickness, containing a large and active population, and being garrisoned by a body of resolute Tartars, its reduction was considered both the more necessary and more glorious to our army. Ascending the canal, and effecting a safe landing on both sides of the water, at the foot of a lofty and noble bridge of one arch, the British commenced a vigorous assault upon the west gate of the city. A much warmer reception than was anticipated, at first threw the assailants into some confusion, and the Blonde's boats, after a desperate resistance, were actually for a while in the enemy's hands. From this perilous position, however, they were soon released, by a party of marines and seamen belonging to the Cornwallis.

This momentary discomfiture only lent new resolution to those who were its victims ; and, under cover of a destructive fire from the opposite bank of the canal, Captain Richardson led up a scaling party to the walls. Rockets and heavy guns soon overthrew the gate-towers, and the gates themselves becoming a mass of flame, destroyed all prospect of future resistance. Submission now was the sole remaining portion of the Tartars, who had fought with courage and devotion.





Only four miles in circuit, Ching-keang-foo is but a minor city, indeed it is the fifth in magnitude in Kiang-nan; however, from its geographical position, it is always esteemed one of the first in commercial rank. The streets are narrow, paved with marble, and contain many well-supplied shops, in which horn for lanterns forms a prominent article of sale; and the suburbs are nearly equal to the enclosed city in extent.

AMOY, FROM KO-LONG-SOO.

With varied colours drest, the mountain-steep
 Reflects its radiance o'er the glassy deep,
 Nature's broad mirror, where its giant form
 Is seen through ages, scathless mid the storm. H.

ALTHOUGH long excluded from intercourse with this picturesque port, the English were early in habits of commercial friendship with the citizens. Here a stirring and a sterling trade existed before foreigners were restricted in their barter to Canton; and none of the five free ports thrown open by the interference of British arms, has welcomed back the stranger with more sincerity than that of Heamun. An island, fertile and fortified, obstructs the winds and waves in their progress from the east, rendering the inner cove always smooth and sheltered. But this agreeable spot, called by the natives Ko-long-soo, or island of crystal fountains, is insufficient to save the vessels that lie inside from the depredations of desperate men, that seek their sustenance by piracy alone. All night long the hoarse sounds of "red artillery," booming heavily along the waters, tell that the crews of the junks at anchor in the bay, are prepared to defend themselves against sudden aggression; and this practice prevailed even while British men-of-war lay moored in the offing.

Nothing can be imagined more pleasing, picturesque, and animated, than the prospect of this vast mercantile harbour from the heights of Ko-long-soo. The deep channel, crowded with junks, is at the observer's feet; the narrow promontory, forming a chief suburb, projects beyond: further still is the second passage, backed by those noble hills of granite which separate the marine district from the mainland.

Essentially nautical, the inhabitants of Ko-long-soo and Amoy have cultivated foreign trade and coasting traffic with considerable success. Excluded from the immediate advantages of internal communication and carriage, by the intervention of extensive and elevated mountain-chains, they have found more than remuneration in external dealing. Formosa, the nurse of pirates, has long conducted a profitable trade with the Heamuns; the merchants of this port have dealt directly with Singapore for many a year, and there is a continuous export of sugar to the northern towns, for which rice and other necessaries are brought back in return. From their isolated position, the Fokienese retain many peculiarities that are not observable amongst the natives of other provinces: their

language, whether it be the pure and primitive tongue, or a corruption induced by foreign intercourse, is nearly unintelligible to all other Chinamen. Fokien also is the seat of the black-tea cultivation; the term *bohea* being only a mispronunciation of *T'uee*, the name of the *shan*, or hills, where it is grown and prepared: and *tea*, an abusive sound of the more proper term *cha*, the double letter *ch* being sounded *t* by the Fokienese.*

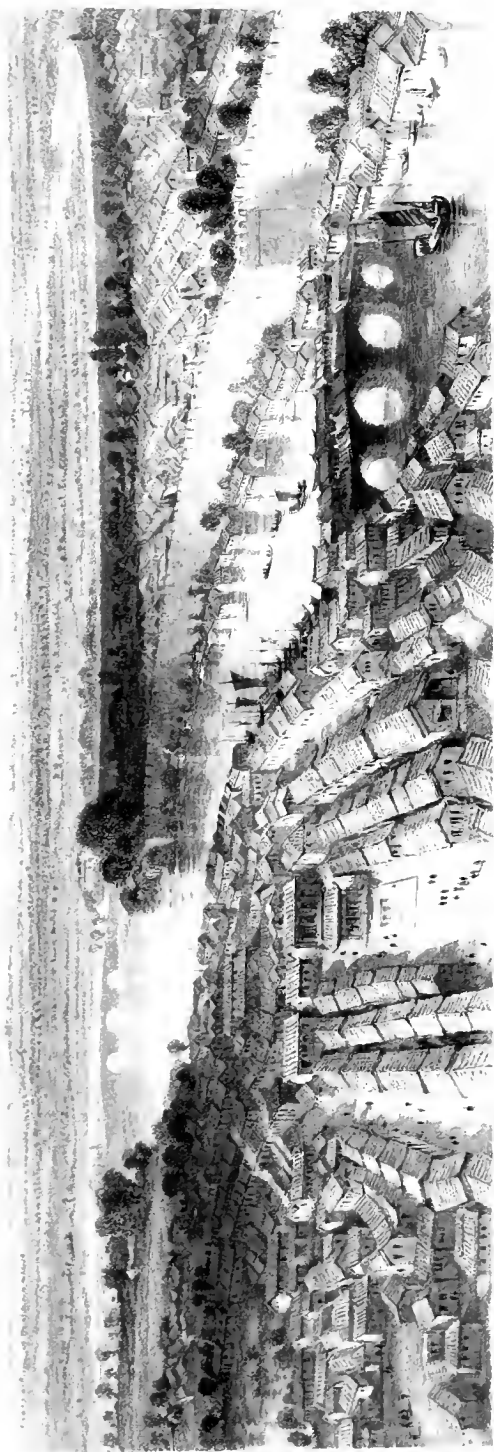
NANKING FROM THE PORCELAIN TOWER.

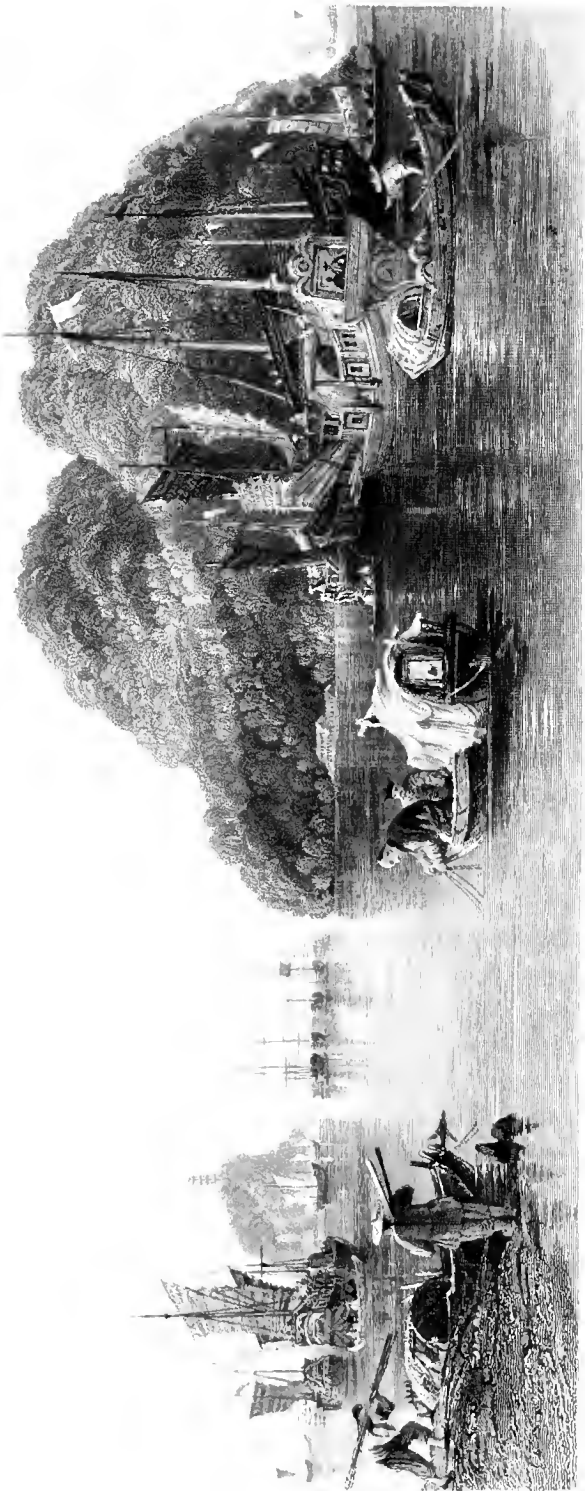
There is a majesty more felt than seen,
In the vast city with its peopled homes;
And hearts all full of an immortal life,
Thousands and tens of thousands beating there.

CONSTANTINOPLE.

THE form of the enclosure, or *enceinte*, of ancient Nanking is very irregular, having been accommodated to the inequalities of surface and limits of inundations that occasionally take place. In one part lofty hills arise, affording a prospect over the whole urban and suburban area; in another the dwellings are brought into close and constant contact. At the south-west angle, where the public offices are placed, and a water-gate leads to a spacious four-arched bridge, that crosses the canal, is that suburb situated on which the famous tower has looked down for many centuries. A few *cash* procure ready admission, and having examined the relics of superstition which have escaped the ferocity of the Tartar, and rudeness of more recent iconoclasts, an ascent to the summit will repay rational curiosity. Eastward, yet at the pagoda's base, is seen the Tartar keep, an *imperium in imperio*, city within city, being securely enclosed by its own walls, although in the very centre of the great fortified area itself. Beyond and northward, lofty, steep, and sterile hills, some of them included within the mural cineture, rival the pagoda in towering height. Farther still, continuously, the Yang-tse-keang, like an inland sea, expands its broad surface to the mountain's foot; and at some three miles' distance, is the junction of the canal of Nanking with that great and noble river. Casting the eye beneath, from the narrow balcony's dizzy height, a court-yard of oblong form is discovered, having at its further extremity a hall of learning or of religion, according to circumstances; and on either side are cells, appropriated to the idle bonzes, who live in tolerable ease on public generosity. Large tracts of uncultivated land appear to be the property of this inactive community; but whether they disdain labour, while they are not ashamed to beg, or some religious scruple intervenes, these appear devoted to eternal sterility. From this bird's-eye view of Nanking, a correct idea may be formed of the social architecture of the Chinese, and the systematic arrangement of their civic avenues. Discipline, method, established obedience, are conspicuous in every part;

* *Vide* vol. ii. p. 69. Vol. iii. p. 56.





and when the populousness of the empire is considered, the statesman may possibly find reason to conclude, that the freedom of the subject has not been unnecessarily coerced, nor the administration of justice neglected, in this ancient and absolute despotism.

It was at the influx of the canal of Nanking, the north-west corner of the city, that the British vessels of war, Cornwallis and Blonde, cast anchor, with orders to effect a breach in the walls; which catastrophe the astonished citizens averted by a timely submission. This point is distinctly visible in the panorama witnessed from the tower, as well as the extremity of the paved road, seven miles in length, leading from the gate of victory to a landing-place, on the Yang-tse-kiang, near to which the transports were directed to anchor on the same occasion. The imaginative portion on the right of the accompanying view, is the *enceinte* of the ancient city,—on the left, the remainder of the town-suburb.*

S I L V E R I S L A N D,

ON THE YANG-TSE-KEANG.

These Islands that, empurpled bright,
Floated amid the livelier light;
And mountains, that like giants stand
To sentinel th' enchanted land.

The Island.

WITHIN view of the Golden Island, and on the bright bosom of that wide expanse of waters westward of Chin-keang-foo, the Yin-shan, or Silver Island, rises with much beauty and grandeur, from the surface; less lofty and precipitous, less adorned also with pagodas and palaces, than its more favoured rival, Silver Island is nevertheless possessed of features both pleasing and picturesque. The richest foliage clothes its sides and summit; cottages and villas peep forth from the dense masses of deep verdure that conceal its form, and, from the great depth of water close to shore, the scene is uniformly enriched by the accompaniment of large barges and trading-junks at anchor all around, their forms being distinctly relieved upon the verdant surface behind them. The fleet of Queen Victoria having anchored close to these isles of beauty, and a strong detachment having been landed at Ching-keang-foo, Chinese infatuation was from that moment dissipated. The stranger had found a highway to the best cities in the bosom of the empire; and social intercourse with foreigners had always been considered, by Chinese rulers, as an experiment too dangerous to be tried. No sooner, therefore, had an easy victory crowned with success the British arms, than the government prudently resolved upon submitting to whatever conditions the conquerors thought it expe-

* Vide further details of Nanking, its towers and temples, in vol. i. p. 74, vol. ii. p. 16—32, *et seq.*

dient to propose. The capture of the Golden and Silver Islands, the occupation of the wide expanse of waters that encircle them, by a British force, decided the contest between England and the Chinese empire.

It is about six hundred years ago, since a Temple to Fo was erected here, and a Hall of Learning attached to it ; and so great was its sanctity at that period, or shortly after, that the praise of its priests, and the natural beauties of their rocky domain, became the theme of Lew-yan's most celebrated songs. This prince and poet first employs the more ancient name Keen-too-shan, or hill of solid earth, in his poems, but subsequently, in speaking of the comparative beauties of the sister isles, introduces the epithets Yin-shan and Kin-shan.

An enthusiast who once dwelt here, in the temple founded under the Yuan dynasty, pretended to powers never committed to the control of erring mortality. He professed to render the persons of his consulters proof against the point of the dagger—the flame of the fire—the strain of the rack. This avocation was successful in filling his treasury ; the victims of his imposture, probably, being unwilling to acknowledge how completely they had been duped. But, just when he imagined his throne to be established, the emperor, who had been informed of his guilt, put him to death by that cruel process called “Ling-chy,” or cutting into ten thousand pieces.

DICE - PLAYERS, NEAR AMOY.

He knows his fault, he feels, he views,
Detesting what he most pursues ;
His judgment tells him, all his gains
For fleeting joys, are lasting pains.

The Gamester.

THE Abbe Grosier says, “the Chinese are entirely ignorant of all games of chance :” so far is this from being true, that there is no nation in the world, the humbler classes of which are so entirely the slaves of this besetting vice. To this hateful propensity is to be ascribed their indifference to manly exercises, and to all those nobler sports that impart health and vigour to the body, generosity to the mind. They practise fishing less as an amusement than a trade, employing in its pursuit an endless number of snares ; such as the varnished plank facing the moon ; the flat and the purse nets, dells and gins of various kinds, three-pronged spears, the bow and arrow, and the diving cormorant. Hunting is held in little estimation, the farmer being at liberty to save his crops by destroying all those animals that are deemed destructive to vegetation. While fishing, fowling, and hunting, are thus excluded from their national amusements,—theatres, kite-flying, cricket, and quail-fighting, lot-drawing, mora-playing, cards and dice, prevail universally.



The picturesque spot on which Mr. Allom has spread a bamboo mat, for the idle Haimenese to indulge their morbid taste, is in the solemn locality of the city of the dead,—the ancient tombs hewn in the solid rock, records which the very gamblers, who desecrate the scene, hold in the utmost veneration.

The encouragement of this demoralizing vice by the Chinese, creates a distinction peculiarly remarkable, between that nation and the ancient kingdoms of Europe. In the latter, so far back as we have historic information of the fact, gamblers and spendthrifts were not only held in utter detestation, but punished also by public marks of degradation and contempt. Seneca calls the fruits of gaming, “the baits, not the boons of fortune;” another wise man pronounces the catastrophe of such a life to be sorrow, shame, and poverty. By an edict of the emperor Adrian, gamblers were declared to be prodigal fools, deserving of public reprobation, and exclusion from all societies. The Beotians brought their ruined spendthrifts into the market-place, an empty purse being carried before them, and, placing them on a stone called the prodigal’s chair, left them exposed to the scoffs of the multitude. Near to the senate-house, in Padua, may yet be seen “the stone of turpitude,” devoted originally to a similar purpose; and, some early European civilians thought that guardians might be appointed to save the property, and observe the actions, of a gambler, in the same manner as well-ordered governments, in modern times, protect the persons and estates of all acknowledged lunatics.

ENTRANCE TO THE CHIN-CHEW RIVER.

FOKIEN.

Though the grave were in his way,
Forward, would the Briton say;
 And upon his latest breath,
 Would be “Victory or Death.”

In its progress northward, after Amoy had been captured, the British fleet entered the estuary of the Chin-chew river, on the south bank of which, but some miles inland, the city of T’suen-tcheou-foo is situated. As this port was the very focus of the contraband traffic in opium, some rude preparations had been made to resist the approach of a hostile expedition. Description of those puerile operations is superseded by the intelligible, and very clever drawings of the scene, which the portfolio of Captain Stoddart, a sharer of the expedition, placed under Mr. Allom’s control. The Chinese junks kept at a respectful distance, from the boats of the detachment that was ordered to effect a landing at the foot of a bluff on the north side of the river, and, as to the brave Tartars, who were placed there to serve the guns on shore, after a few discharges only, they fled in the wildest dismay, abandoning their copper ordinance and all their ammu-

nition to the enemy. The material of which they were made, rendered the captured cannon something more than trophies of glory: the value of those taken at Chin-hae alone, exceeded £10,000 sterling; and the spoils of Woo-sung were still more important.

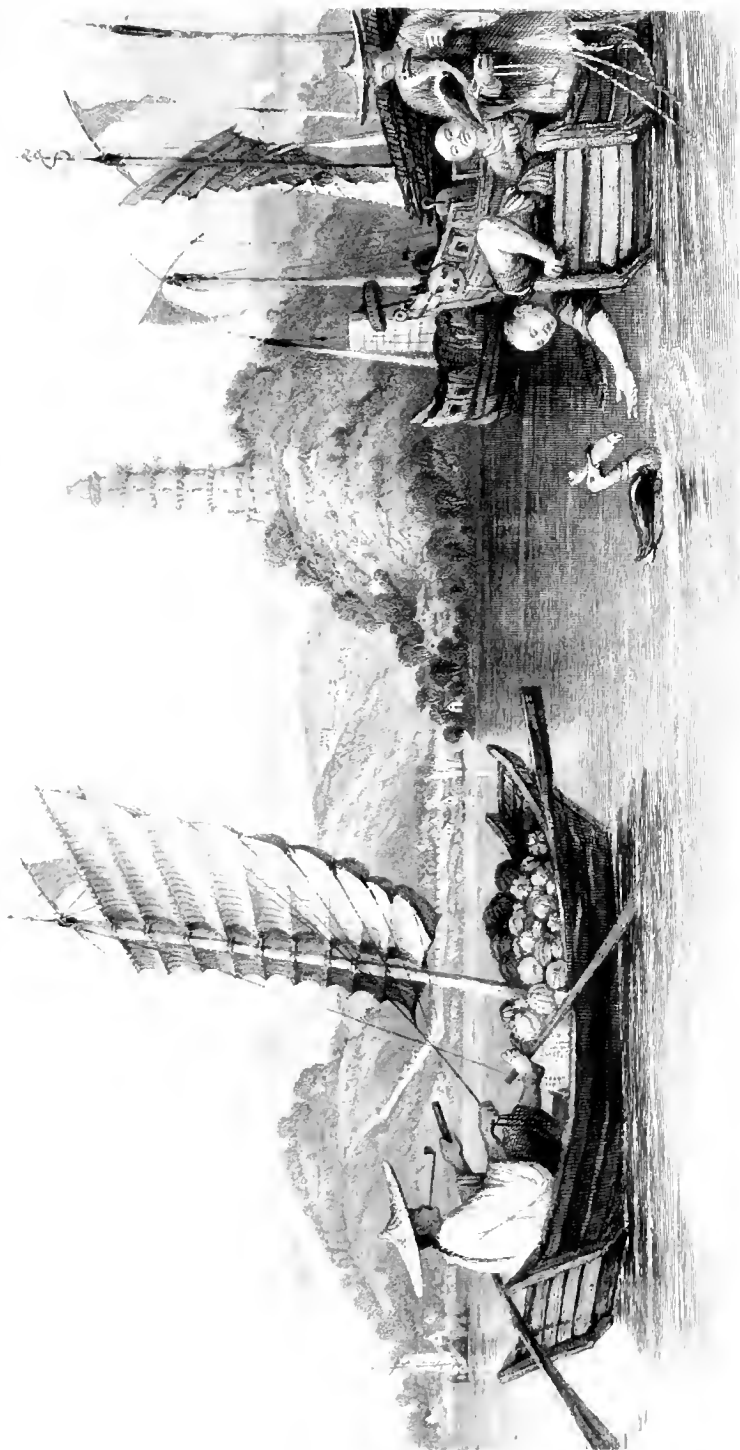
The commercial city, to which the Chin-chew river is the highway, holds a distinguished place amongst those of the first class: inferior to few in geographical position, and in healthful trade, it is eminently adorned with triumphal arches, temples, and other public edifices, its streets being remarkable for their extent and width. Seven cities of the third rank are placed under the protection of this ancient and populous fou. It is in the immediate vicinity of Tsuen-tcheou, that the extraordinary bridge is to be seen, which Martini has described in the following terms:—"I saw it twice, and each time with astonishment. It is built entirely of a blackish stone, and has no arches, but upwards of three hundred large stone pillars, which terminate on each side in an acute angle, to break the violence of the current with great facility. Five stones of equal size, laid transversely from one pillar to another, form the breadth of the bridge, each of which, according to the measurement I made in walking, was eighteen of my ordinary steps in length; there are one thousand of them, all of the same size and figure: a wonderful work, when one considers the great number of these heavy stones, and the manner in which they are supported between the pillars. On each side there are buttresses or props, constructed of the same kind of stone, on the tops of which are placed lions on pedestals, and other ornaments of a similar description." Many lives having been lost while ferry-boats were the only means of crossing these troubled waters, a certain humane governor of the city constructed this splendid monument to his fame, at his sole expense. That expense, if reliance may be placed on the accounts of the learned Du Halde, amounted to half a million sterling.

CHINESE BOATMAN ECONOMIZING TIME AND LABOUR.

P O O - K E O U.

"Now he weighs time even to the utmost grain."—HENRY V.

ON the north bank of the Yang-tse-keang, and opposite to the canal that extends from that river to the walls of Nanking, may still be seen the mouldering battlements of Poo-keou-hien. These primitive defences were never of considerable height or strength, and their preservation is less to be ascribed to original solidity, than to the mildness of climate and conservative disposition of the native population. The enceinte of the deserted city is now grown over with shrubs and wild flowers: and such is Chinese veneration for ancient places—so great the superstition that protects all records of days long numbered—that not the slightest trespass is ever committed upon this solitary site. Nature has resumed her empire within the walls which the industry of man had raised for her exclusion. The forsaken pagoda that crowns the summit of a rocky eminence,





rising rather rapidly above the river, consists of five stories, resting on a substructure, that would appear, from the solid quality of the natural foundation, to have been altogether unnecessary. From its plain decorations, and very inferior style, it may probably have been dedicated to the winds, or the waves, rather than to Buddha, whose priests would not readily have abandoned a position so agreeably and felicitously placed for the visits of votaries. In several places of China, known to Europeans, temples of the winds have been found, without either priests or protectors, and resigned, like the forsaken pagoda of Poo-keou, to the mercy of their tutelar deities.

Its proximity to Nanking gives ample employment to the rural population of this district, and facility of water-conveyance is amongst the chief advantages which they enjoy. 'Tis true, labour is cheap where hands are numerous, and the Chinese are more lavish of manual workmanship than any other people that we are acquainted with : yet in some few instances they seem to practise an economy in time and trouble, totally at variance with their habitual extravagance of both, in all others. A market-gardener of Poo-keou, having loaded his boat heavily with fruit and vegetables, erects a bamboo mast, unfurls a sail of bamboo-fibres, and, drawing together the bamboo cords that constitute his reefing-tackle, makes fast their common extremity to a pin beside him. Placing his pipe securely in his mouth, and his broad bamboo hat as firmly on his head, he proceeds upon his voyage :—should the wind be sufficient to fill his sail, then with one hand he tightens or relaxes his tackle, and with the other holds the helm. One oar is allowed to lie idle, but the other is worked advantageously, both for guidance and propulsion, with the foot. This illustration of customs forms a striking contrast to another, which the same scenic representation exhibits. While the economist of labour is passing in his laden boat, fishermen are actively engaged with their trained diving-birds, procuring a supply for the market of Nanking. In this most tedious process, a process which has been previously described in the pages of these volumes, the sagacity of the cormorant is alone entitled to our admiration ; the indefatigable patience, that caused its development, deserving little more than our compassion.

HONG-KONG, FROM KOW-LOON.*

“ Oh ! who shall say
That man is nothing ? when his mind can make
Conquest of stubborn earth, and sea, and air,
And all that is therein ! ”

HONG-KONG, or Heong-keong, land of crystal streams, at a distance appears, like all others of “ the thousand islands ” that stud the estuary of the Tigris—precipitous and uninviting. Its high hills often terminate in sharp peaks, and are thickly strewn with

* The principal facts in this account of *Victoria*, and the island of Hong-kong generally, are taken from a paper in the *Journal of the Geographical Society*, by A. R. Johnston, Esq., Deputy-Superintendent of Trade at Canton. Indeed, it is to the zeal and decision of this able and active officer, that the unexampled success of this important depôt of commerce is to be attributed.

masses of rock, of primitive formation, frequently piled upon one another in a remarkable and sometimes fantastic manner, with here and there a lower hill, covered with gravel and sand. From the summit to the water's edge there are few or no trees; and, except in the months of May, June, July, and August, when these islands look green, they might be supposed to be quite barren.

"On landing and examining the island, the north and north-east sides are found to be separated from the south and south-west by a continued range of hills, in no place less than 500, in most parts upwards of 1,000, and in more than one instance reaching 1,744 feet above the level of the sea. When to this is added, that the utmost breadth of the island does not exceed four or five miles, it may easily be imagined that the descent to the sea on either side is very abrupt.

"The eastern end of the island is divided from the centre by two deep ravines, both running from the same eminence; the one in a south-east direction, which terminates in Tie-tam bay; and the other, in a northerly direction, terminating in the small valley of Wang-nie-chong. The western part of the island is likewise divided from the centre by two ravines, both running from the same eminence; the one to the south, terminating in a small undulating piece of country, on which the village of Pok-foo-lum is situated; and the other to the north, where it spreads out and forms Government-hill and the small flat beneath. Small streams descend all these ravines, and they quickly swell into torrents when rain falls; but, it is somewhat remarkable, that they never fail to furnish water in the driest season of the year. There are also other smaller rivulets which furnish a good supply of water at all seasons.

"A coarse kind of grass is found on all the hills: on those having a northerly and north-easterly aspect, it is choked by ferns and brushwood; but, where it is southerly, its growth is unchecked, except when burnt by the natives.

"Victoria is the only town on the island; this was founded by the English, in 1841, and formally ceded to the British crown under the Nanking treaty. In the short term of two years from Sir H. Pottinger's arrival, when a tent was pitched for the government-residence, a large town has sprung up, a dense population has accumulated. Here now are to be seen extensive stores, forts, wide streets, bazaars, and markets. A noble military road, sixteen yards broad, has been constructed, and continued entirely round the island. Branch roads to Tie-tam and Chuck-py-wan, traverse the hills, exhibiting in their formation the most scientific modes of civil engineering practised in Europe. The list of public buildings includes a government-house, jail, court-house, church, Baptist chapel, a Catholic establishment, Morrison's Education Society, medical, missionaries', and mariners' hospitals. Including the Chinese quarter, situated east of the governor's house, the total population amounts to 14,000 souls.

"The village of Chek-ehoo, the largest and most important on the island, contains 800 inhabitants. There are 180 dwellings and shops at this place, and the average value of each house is 400 dollars. The people are employed in trading, in farming, and in curing fish. About sixty mows* of land are under cultivation here, which the owners value

* Sir George Staunton roughly estimates the Chinese mow at 1,000 square yards of our measure.

at forty dollars a mow of rice-ground, and fifteen dollars a mow of land for the cultivation of vegetables. The natives cure about 150 pekuls* of fish a month, consuming in the process from thirty to forty pekuls of salt, paying one Spanish dollar for five pekuls: 350 boats, large and small, traffic with the place, but not more than thirty are owned by the natives; most of their boats are used for fishing in the vicinity, and the fish, when cured, is exchanged at Canton, and other nearer places, for the necessities of life.

"The houses at Chek-choo, although inferior to those in an ordinary Chinese town on the mainland, are yet superior to those found in the other villages of Hong-kong; but the quality of land under cultivation, as well as the quantity, is not equal to that at Heong-kong, Wang-nie-chong, Soo-kun-poo, and Pok-foo-lum, places that may be strictly denominated agricultural villages.

"The other villages on the island, besides Chek-choo, are—Heong-kong, from which the island derives its name, prettily embowered in trees, surrounded by cultivated land, and having about 200 inhabitants. Tie-tam is situated at the head of a deep bay, where a good deal of flat land may be reclaimed, and a good boat-harbour formed. A few ships may find protection from the weather in particular parts of the bay of Tie-tam; but the other parts are exposed in both monsoons. Some fifty poor people dwell here. Wang-nie-chong and Soo-kun-poo are picturesquely placed in the midst of fruit-trees, and surrounded by cultivated land. In their vicinity, as at Tie-tam, a considerable extent of land might be reclaimed from the sea, and it shortly will be much required for building-purposes. The united population of the two villages amounts to about 350. Pok-foo-lum is situated about 500 feet above the level of the sea, and commands an extensive view of all the islands to the south and west, as far as Macao. There are, besides the villages enumerated, many hamlets on the east coast of the island, where the magnificent granite of Hong-kong is principally quarried."

The climate is not essentially different from that of Macao, although, of course, particular sheltered localities are more hot, while, on the other hand, those that are exposed to the monsoons are cooler. Indeed, the description of the climate of Macao by the late Dr. Pearson, who was for many years the medical attendant of the Company's establishment there, applies with equal propriety to that of Hong-kong. The most prevalent diseases are intermittent and remittent fevers, and dysentery; intermittent fever is very common about the equinoxes, and in the cold weather; remittent fevers prevail during the hot season, especially; dysentery is common during the whole year, but particularly after sudden changes of weather. The natives appear to suffer from these complaints as well as Europeans, but they have no remedies of their own except counter-irritation, produced by pinching and rubbing with the fingers, and with copper cash, in fevers. Vaccination has been introduced by Europeans since the occupation of the island.

The only animals found here are a species of deer, the armadillo, and the land tortoise; several sorts of snakes have been observed.

* A pekul is equal to 133½ lbs. of our measure.

Among the fruits and vegetables produced on the island are the mango, lichee, longan, orange, pear, rice, sweet potatoes, and yams; a small quantity of flax is grown, and prepared for household uses by the villagers. Since the occupation of the island by the English, the potato of Europe, and the fruits of Canton and Macao, have been introduced; and many European seeds have been brought out by the agent of the Horticultural Society of London.

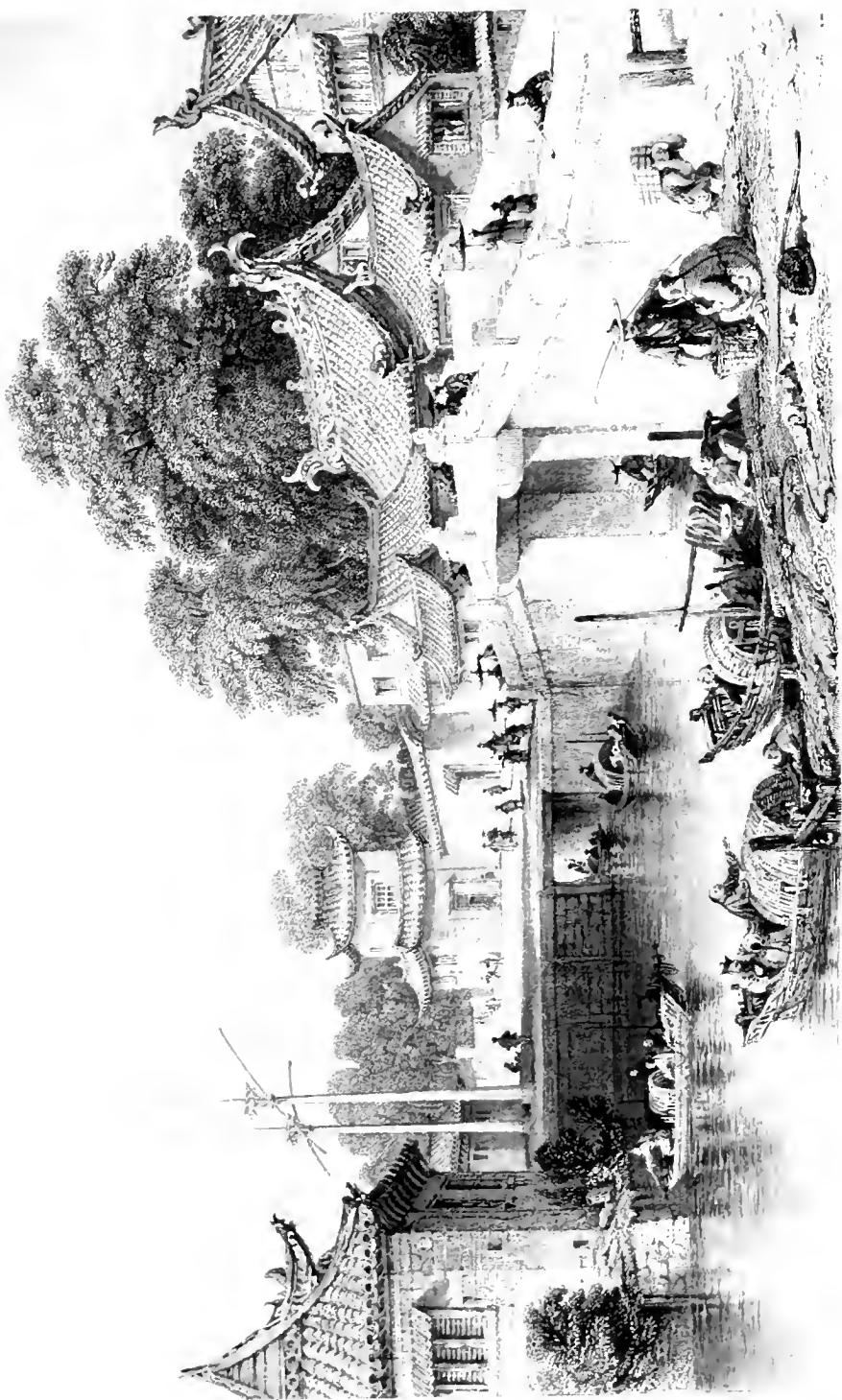
“The prevailing rock of Hong-kong and of the surrounding islands is granite, in all its species; one having the quartz, mica, and felspar well mixed, and suited for the best sorts of building-purposes; and another, wherein these three ingredients vary in proportion, are not so closely mixed, and consequently only adapted for foundations, dikes, and the other rougher sorts of masonry.

“In some places close to the sea, veins of trap are found, varying from six inches to a foot in thickness. On the south and west sides of the island the rock differs from the generality of the species on the opposite side, and assumes the appearance of thick flag-stone, breaking into large crystallized pieces, which it likewise does on the pinnacle of the highest hills, and from time to time falls down and spreads over the surface at their bases. These large stones are very numerous in particular localities, but, owing to their excessive hardness, the Chinese have not yet got into the way of cutting them for use. Occasionally, something like sandstone is found in small pieces, but not of sufficient size to be used for building.”

ANCIENT BRIDGE, CHAPOO.

Bridges, and palaces, and towers,
Now rise by such strange quick'ning powers,
That we, who come of ancient race,
Must travel with a slower pace. H.

In primitive forests, where time and tempest struggle for dominion, huge trees are prostrated by these giant powers, and thrown into singular positions. Sometimes they fall and lean against each other, in a Gothic arch; sometimes they lie in heaps, like basaltic columns; and at others they stretch across the ravine or the torrent, as securely as if science had lent her aid in their disposition. It was such accident, if there be chance in the operations of nature, that first suggested the idea of the horizontal bridge, consisting of a single plank; hence it may with some probability be concluded, that the flat arch is the most ancient in use, not only amongst the Chinese but other nations also. At later periods, when industry and civilization had grown old together, these people executed works of the greatest engineering difficulties; amongst such are bridges of some hundred arches, resting on piers of solid masonry, triumphal monuments of the richest design, arches, and aqueducts. Even the art of tunnelling was early practised,





and it is several centuries since Colao, a native of Quang-tong, caused the high mountain that hangs over Nanking to be pierced through from north to south, by a high road for travellers.

The flat bridge of a single opening on the river of Chapoo is obviously of the most early style. Strong abutments being constructed, large flags are laid, lapping one over the other like stairs, to the edge, or nearly, of the pier, from which flag-stones of requisite dimensions are laid across the interval. In the next era of bridge-building the Egyptian arch was adopted; in the third, the segment of a perfect circle.

On the balustrade of Chapoo bridge, lions couchant, rather rudely executed, are placed, emblematic of the magnificence of the structure, or the great ability of the architect. In no country is learning held in higher esteem, art pursued with greater zeal, or genius more uniformly rewarded. The captain of a Tartar band, who succeeds in annihilating or dispersing a banditti, is honoured with a triumphal arch, on which his exploits are blazoned in letters of gold; temples are raised to the shade of the philosopher; and the fame of the artist is perpetuated by various types of national eulogy. The engineer of the great tunnel at Nanking is ever before the eyes and the minds of his countrymen, a monument to his honour being placed on the highest pinnacle of the mountain which the tunnel pierces. The memory of their princes is also preserved by architectural testimonials, inferior, however, in most instances, to the monuments of those whom science or virtue has rendered illustrious. Although women are secluded from public life in China, they are treated with the utmost tenderness, their lords pretending, that it is solely with a view to spare their feelings, that they do not require them to participate in the active duties of society. Whether this be a specimen of Chinese duplicity, or a true and genuine sentiment, it is certain that the highest honours are frequently paid to female virtue, and the praises of the softer sex are not only celebrated in the stanzas of the poet, but obelisks and arches, and monuments of the most costly character, are also raised, to mark a nation's admiration of the high qualities that distinguish mother, wife, and daughter.

THE VALLEY OF CHUSAN.

The uplands sloping deck the mountain's side,
 Woods over woods in gay theatric pride,
 While oft some temple's mouldering tops between,
 With memorable grandeur mark the scene. GOLDSMITH

THIS beautiful panorama displays the majestic character of the scenery amongst the Chusan group with the best effect and the most entire truth. It presents all the happy combinations of mountain, water, wood, waste, and cultivated lands, that occur in the landscapes of this archipelago; and, although detached from the continental territories

of the empire, Chusan is in every respect a true evidence of the cultivated condition to which the Chinese people have attained by their long and undisturbed repose. Nowhere could a scene be found more fully developing climate, agriculture, and national habits than the accompanying comprehensive view. Neither chilled by the colds of a Peking winter, nor debilitated by the heat of a Canton summer-sun, the Chusan peasant improves every moment of each revolving season, by putting in crop after crop, into the soil which his labour has fertilized; and it is a fact of which the British were ignorant when they made a descent upon these islands, that a life, accompanied by temperance, is here usually prolonged to many years, and seldom interrupted by the visitations of disease.

At the close of these Volumes, in which as much has been attempted as the limits to which each illustration confined the illustrator would permit, it may not, probably, be unacceptable to give a general outline of Chinese statistics, topography, and religion—and to touch slightly, also, upon the peculiarities of their character and language. We are assured that China Proper, which native writers call “The Centre of the World,” covers a million and a half square miles, and maintains a hundred and forty-six millions of inhabitants; of these, two millions live permanently on the water. Their sailors do not exceed thirty thousand in number; they have an army consisting of eight hundred thousand infantry, with half that number of cavalry, and their civil and military officers amount to about twelve thousand. The Eastern ocean confines this vast empire on one side—political limits are prescribed to the wanderings of the Kalmucs or Eleuthes on the other—the south is also bounded by the sea—but the great wall of Mongolia is fixed between the Chinese and the Tartars on the north. This extraordinary work, which has been described in the preceding pages, was erected two thousand years ago, extends fifteen-hundred miles, is thirty-feet in height, and twenty in thickness. Within China Proper are 1572 towns, the principal of which are Peking, Nanking, and Canton; 1193 fortresses, which, however, afford no protection against foreign invasion; 2796 temples, in which idolatry prevails to a melancholy extent; 2606 convents; and 32 imperial palaces. Two vast mountain-chains may be said to subdivide the empire—one in the south-east, the other in the north-west. These districts are difficult of access; nor is the attempt unattended with danger, from the savage tribes by which they are still inhabited. Travellers have not extended their inquiries beyond the Meiling mountains, the scenery of which is remarkably picturesque, especially in the vicinity of the Poyang lake, over which they tower to a height of 3000 feet. Granite, sandstone, slate, and limestone occur in all those mountainous regions, and coal abounds in Shantung, and various other places, convenient for working and for transport. Besides lofty and extended mountains, China also includes wide-spread plains; of these, the greatest lie between the Hoang-ho and Yang-tse-keang rivers.

These great arteries of health, fertility, and commerce, traverse some thousands of miles before they reach the sea, receiving supplies from many tributary streams, and themselves feeding innumerable canals. One line of still-water navigation, known

as the Imperial canal, is fourteen hundred miles in length, and forms a communication between Peking and Canton, with the interruption of a single day's journey only.

Agriculture continues to be an honoured occupation ; and prosperity has accordingly attended its pursuit. The principal production is rice, except in the colder latitudes, where its place is supplied by wheat and other grains. Yams, potatoes, beans, turnips, and white cabbage, (*petsae*) are grown commonly ; tillage is universally spread over the surface, the steepest hills being subdued by cultivation, and artificially watered. No fences divide the farms ; no gates give entrance to them : and the manner in which the peasants' dwellings are situated—not collected into hamlets, but scattered over the country—contributes to the agreeable character of the picture, to the promotion of agriculture, and the protection of property from wild animals, or midnight depredations. To preserve inviolate this reverence for agriculture, the emperor in person opens the spring season of each returning year, by holding the plough, and turning over several furrows in an appointed field.

Horticulture also is extensively practised, but it has not been studied with that diligence or depth which it requires. Few foreign plants are found in the gardens of the mandarins, or of the rural population, but nature has been bountiful in dispersing arborical and vegetable treasures of other kinds, amongst the various climes of this wide-spread empire. Here the tea-plant, camphor, aloe, sugar-cane, bamboo, indigo, cotton, rhubarb, varnish, soap, tallow, wax trees, and the *li-tchi* are indigenous, from each of which either a vast amount of foreign revenue is derived, or an incalculable advantage at home. The camel is the usual beast of burden ; and amongst the untamed kinds are the elephant, rhinoceros, tiger, musk-ox, boar, fox, deer, and ape. Pheasants and peacocks claim this part of the globe as their native home ; and the brilliancy of their plumage first suggested to the artists of China, those gaudy colours that so universally prevail in every object of decoration.

Mineral treasures lie buried in the depths of the mountain-masses, but they are drawn forth seldom, and with little skill. Gold is procured from the sands of the rivers in *Se-tchuen*, and *Yun-nan*, and silver might be raised in various places, but as neither is coined in China, their discovery or possession is of less value : copper, arsenic, and quicksilver are procured here ; lapis lazuli, rock-crystal, the loadstone, and beautifully variegated marbles, constitute articles of trade and export.

The government is an absolute monarchy, the autocrat being styled “ holy son of heaven, sole guardian of the earth, father of his people.” Offerings are made to his image and throne ; his person is worshipped, and his subjects prostrate themselves before him. When he appears in public, he is attended by two thousand lictors, bearing chains, axes, and other emblems of Oriental despotism. He has three wives, of whom one only bears the title of empress ; and mandarins of the first class, alone have the privilege of approaching the royal person, and communicating complaints from his injured subjects. As to the wise laws of this ancient people, they may be more properly characterized as prudent police regulations, accompanied with useful moral precepts. They place in

the hands of the emperor, and also of his mandarins, unlimited power over the liberty of the subject, who is required to pay a blind obedience to his august masters.

Mechanical skill has been carried to a great degree of perfection, and their dexterity and industry in the manufacture of silks, stuffs, porcelain, lackered ware, and other articles, is so astonishing, that it can only be compared with their own great labour in digging canals, laying out gardens, levelling mountains, and constructing bridges. Very many of the most useful inventions employed in other countries, originated with the Chinese. They printed books before that art was known in Europe, by means of characters carved on wooden blocks, which is their present practice. They have been long acquainted with the use of gunpowder, and were familiar with the properties of the magnet many centuries before the Western world applied it in traversing the pathless seas.

In literature the Chinese are by no means deficient; their language abounds in works of every description, both in verse and prose. They study moral philosophy with diligence, and have very many interesting volumes on history, geography, voyages, drama, romance, and fictions of various kinds. The works of Confucius, and his successor Meng-tseu, have been translated from the Chinese, and the original accompanied by a Latin version, has been published at Paris.

The Chinese are an ancient, civilized, and polished nation, the most remarkable instance of a people so powerful, continuing so long excluded, that universal history presents. They offer examples for imitation to a large portion of the human race, while they have themselves also much to learn. England has broken in upon the historic silence that shaded them from the observation of ambitious nations, and exposed them, consequently, to the continued importunities of foreign powers, seeking treaties of alliance, friendship, or commerce. It is the duty, therefore, of England, to guard her victim from the danger to which she has been exposed, and in doing so, her own national interests will be most advantageously promoted.

GENERAL INDEX.

The NUMERAL LETTERS indicate the volume—the FIGURES the page.

A.

Altar-piece, great temple, Ting-hai, ii. 52.
 Amoy, ancient tombs at, iv. 31.
 ———, city of, from the tombs, iv. 23.
 ———, entrance to the city of, ii. 69.
 ———, from Ko-long-soo, iv. 39.
 ———, from the outer harbour, iii. 56.
 Aqueduct, Hong-kong, i. 33.

B.

Bamboo aqueduct, i. 33.
 Barber, an itinerant, iii. 51.
 Bastinado, punishment of the, i. 35.
 Boatman economizing time and labour, iv. 44.
 Boëa Tigris, “Imogene” and “Andromache”
 passing, i. 84.
 Bonzes, temple of, i. 49.
 Boudoir and bedchamber of a lady of rank, ii. 30.
 Bridge at Chapoo, iv. 48.
 ——— Nanking, iv. 30.

C.

Camoens, grotto of, Macao, iii. 42.
 Canton, cap-vender's shop in, iii. 48.
 ———, Chinese merchant's house, i. 95.
 ———, bargemen fighting quails at, ii. 65.

Canton, European factories, i. 70.
 ———, pagoda and village on the canal, iv. 33.
 ———, scene on the Honan canal, iv. 34.
 ———, street in, ii. 62.
 ———, temple of Buddha, i. 37.
 Card-playing, iii. 18.
 Cascade of Ting-hoo, or the Tripod lake, iv. 9.
 Cat-merchants, i. 77.
 Cataract, Shih-tan, iii. 45.
 Cemetery, Chinese, iii. 62.
 Ceremony of meeting the spring, iv. 15.
 Chapoo, ancient bridge at, iv. 48.
 ———, attack on, iii. 49.
 Chaou-king-foo, Hea Hills, near, ii. 35.
 Chin-chew river, entrance to, iv. 43.
 Chinese boatmen, iv. 44.
 Chin-keang-foo, iv. 38.
 Chin-keang river, mouth of, iv. 13.
 Chokien, military station at, i. 53.
 Chusan, British encampment at, on Irgao-shan,
 i. 89.
 ———, Ting-hai, capture of, i. 91.
 Chrysalides, destroying of, ii. 8.
 Chuen-pee, attack and capture of, ii. 5.
 Coal mines, Ying-tih, iv. 14.
 Cocoons, sorting of, i. 56.

Cocoons, winding off, ii. 8.
 Conseequa, house of, Canton, ii. 12.
 —————, fountain court in, ii. 54.
 Confucius, temple of, first entrance, Ching-hai,
 ii. 48.
 Cotton plantations, Ning-po, ii. 25.

D.

Dane's Island, Whampoa from, i. 80.
 Dice players near Amoy, iv. 42.
 Dinner-party at a mandarin's house, i. 93.
 Doctor, an itinerant, at Tien-sing, ii. 13.
 Dragon boat, festival of the, iv. 24.

E.

Encampment, British, at Chusan, i. 89.

F.

Factories, European, Canton, i. 70.
 Feast of lanterns, ii. 71.
 Festival of the dragon-boat, iv. 21.
 Fishing cormorants, iv. 44.
 Five horses' heads, or Ou-ma-too, i. 63.
 Fo-kien, Bohea hills, ii. 45.
 Foochun hill, province of Che-keang, ii. 18.
 Fortress of terror, Ting-hai, iv. 27.

G.

Golden Island, on the Yang-tse-keang river, i. 5.

H.

Hae-kwan, kite-flying at, iv. 6.
 Han-tseuen, iv. 20.
 Harvest moon sacrifice, iii. 36.
 Hea Hills, near Chaou-king-foo, ii. 35.
 Heang-shan, forts of, Macao, ii. 27.
 Hoang-ho, or Yellow river, iii. 34.
 Honan Canal, Canton, iv. 34.
 ———, temple of, iii. 66.
 ———, entrance to temple, iii. 10.
 Hong-kong, from Kow-loon, iv. 45.
 ———, harbour of, i. 17.
 Hoo-kew-shan, Proof-sword rock, iii. 12.

I.

Irgao-shan, British encampment at, i. 89.
 Irrigating wheel and Melon islands, iv. 17.

J.

Joss-house, Chapoo, iv. 36.
 Jugglers exhibiting, ii. 22.
 Junks loading at Tseen-tang, iv. 11.
 Junks passing an inclined plane, iv. 8.

K.

Kilns at King-tan, ii. 23.
 Kin-shan, or Golden island, i. 5.
 Kite-flying at Hae-kwan, iv. 6.
 Ko-long-soo, Amoy from, iv. 39.
 Kow-loon, Fort Victoria, ii. 40.
 ———, Hong-kong from, iv. 45.

L.

Ladies playing at cards, iii. 18.
 Landing-place, Yuk-shan, iii. 60.
 Lanterns, feast of, ii. 71.
 Lantern show-room, ii. 37.
 Lin-Sin-Choo, raree show at, i. 48.

M.

Macao, chapel in the great temple, i. 68.
 ———, façade of the great temple, i. 66.
 ———, from Heang-shan, ii. 27.
 ———, Grotto of Camoens, iii. 42.
 ———, Praia Grande, ii. 46.
 Mandarin's house, a dinner party, i. 93.
 ———, house, near Nanking, i. 74.
 ———, family playing cards, iii. 18.
 ———, pavilion and gardens, Peking, ii. 15.
 ———, paying a visit of ceremony, ii. 20.
 Marriage procession, iii. 58.
 ———, presents, arrival of, at the bridal
 residence, iv. 24.
 Melon islands, iv. 17.
 Merchant's house, Canton, i. 95.
 Military station, Chokien, i. 53.
 ———, 'Tong-chang-foo, i. 87.
 Mountains of Woo-tang, iii. 5.

N.

- Nanking, bridge of, iv. 30.
 ———, city of, ii. 16.
 ———, mandarin's house at, i. 74.
 ———, from porcelain tower, iv. 40.
 ———, porcelain tower, ii. 32.
 Ning-po, city of, ii. 67.
 ———, cotton plantations, ii. 25.
 ———, river, estuary of, iii. 15.

O.

- Offerings for departed relatives, iv. 18.
 Opium smokers, iii. 54.
 Ou-ma-too, or five horses' heads, i. 63.

P.

- Pagoda and village on the canal, Canton, iv. 33.
 Palace, imperial travelling, at Hoo-kew-shan, i. 14.
 ———, Gardens, Peking, iii. 46.
 ———, Tseou-shan, i. 42.
 ———, Yuen-min-yuen, hall of audience, iii. 8.
 Pan-tze, punishment of, i. 35.
 Pavilion and gardens of a mandarin, Peking, ii. 15.
 ———, of the star of hope, Tan-chow, ii. 41.
 Peking, palace gardens, iii. 46.
 ———, pavilion and gardens of a mandarin at, ii. 15.
 ———, lantern show-room, ii. 37.
 ———, western gate, iii. 39.
 Plantations, cotton, at Ning-po, ii. 25.
 Poo-ta-la, or great temple, i. 20.
 Poo-too, Chusan, grand temple at, iv. 28.
 Punishment, bastinado, i. 35.
 ———, Pan-tze, i. 35.
 ———, Tcha, or caugue, ii. 43.

Q.

- Quang-Yen-Rock, temple of the bonzes at i. 49.

R.

- Rarce show, i. 45.
 Rice sellers, i. 87.

- Rice sowing, iii. 27.
 ——— transplanting, iii. 30.
 Rock gates, or Shih-mun, iii. 23.

S.

- Sacrifice of the Ching-tswe-tsee, or harvest moon, iii. 36.
 See-hoo, lake of, i. 8.
 Se-tsean-shan, or western seared hills, i. 22.
 Seven-star mountains, i. 24.
 Shih-mun, iii. 23.
 Shih-tan, cataract of, iii. 45.
 Shuttlecock, playing with the feet, iii. 32.
 Silk-dyeing and winding, iii. 25.
 Silk-farms, iii. 61.
 Silk-worms feeding, i. 56.
 Silver Island, iv. 41.
 Soo-chow-foo, sowing rice, iii. 27.
 Spring-meeting, iv. 15.
 Sticks of fate, consulting, iii. 64.
 Sun and moon, spectacle of, i. 28.

T.

- Tae-ping, Shaou-kwan, ii. 56.
 Ta-hae, estuary of, iii. 15.
 Tai-wang-kow, Canton river, iii. 17.
 Taou-kwang, emperor, iii. 67.
 Tea culture of, i. 26.
 ——— dealers at Tong-chow-foo, i. 77.
 Temple, chapel of, at Macao, i. 68.
 ———, Confucius of, first entrance, Ting-hai, ii. 48.
 ———, Buddha of, i. 37.
 ———, Honan, entrance to, iii. 10.
 ———, ———, iii. 66.
 ———, great, Ting-hai, altar-piece of, ii. 52.
 ———, façade of, at Macao, i. 66.
 ———, Bonzes of the, i. 49.
 ———, Polo-tai-hoo, iv. 5.
 ———, Poo-too, Chusan, iv. 28.
 ———, thundering winds, i. 8.
 ———, Zhehol, near, i. 20.

- Travelling palace, at the Hoo-kew-shan, i. 14.
 Tseou-shan, palace at, i. 42.

Tseih-sing-yen, or seven-star mountains, i. 24.

Tung-ting-shan, i. 60.

Ting-hoo, cascade of, iv. 9.

Ting-hai, fortress of terror, iv. 27.

———, capture of, i. 91.

———, scene in the suburbs of, iii. 53.

———, first entrance, temple of Confucius,
ii. 48.

Tien-sin, theatre at, i. 82.

———, an itinerant doctor at, ii. 13.

Tomlinson, Colonel, death of, iv. 36.

Too-hing, or two peaks, Le-nai, iv. 25.

Tripod lake, iv. 9.

Tseen-tang, iv. 4.

Tou-chang-foo, i. 87.

Tou-chow, pavilion of the star of hope, ii. 41.

V.

Victoria Fort, Kow-loon, ii. 40.

W.

Western seared hills, i. 22.

Wall (great) of China, i. 29.

———, termination of, iii. 21.

Whamboa, from Dane's island, i. 80.

Woo-tang mountains, iii. 5.

Western gate, Peking, iii. 39.

Wo-e-shan, or Bohea hills, Fo-kien, ii. 45.

Y.

Yellow pagoda fort, Canton river, iii. 17.

Yellow river, entrance to, iii. 34.

Yuk-shan, landing-place, iii. 60.


Yang-chow, pass of, ii. 60.

Ying-tih, coal mines, iv. 14.

Yang-tse-keang river, Silver island, iv. 41.

THE END.

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The background of the image is a black and white marbled pattern, likely a traditional stone or shell marbling. It features dense, wavy, horizontal lines in various shades of gray, black, and white, creating a complex, organic texture. A large, vertical white rectangular label is positioned in the upper-middle section of the cover, containing library information.

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